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Sarah Alice Troyer Young: Missionary to China, 1896-1900



Sarah Alice Troyer (on left) met with Chinese women and children for Bible teaching.

Many are the young women who, at one time or another, heard and heeded the call to mission work. At the turn of the century, Mennonite women were just starting to join the ranks of foreign workers. Though not under Mennonite auspices, Sarah Alice Troyer Young heard the call and left for China in 1896.

The recently received materials pertaining to Sarah Young portray a woman of energy—one of the first women to follow the call of Christ to “unite all things in Him” on the foreign mission field. Her story expresses the eagerness with which she pursued her calling and the hopes she had for the women she worked with. In the following pages, Marilyn Voran highlights Sarah’s

story, as reflected in her correspondence.

—R.S.

On January 1, 1896, when Sarah Alice Troyer began her month long journey to China, she anticipated an eight or ten year term of missionary service. Instead, she was given just four and one half years to begin the work to which she had so courageously committed her life. Sarah and her Scottish missionary husband, John Young, whom she met and married in China, were killed on July 16, 1900 during the Boxer Rebellion.

Sarah (“Sade,” as she was called)

was born April 3, 1871 in Clinton Township, Indiana, the eighth of eleven children of John D. and Cathrine (Egli) Troyer. About 1888, the family moved to Milford, Nebraska. Little is known of the influences and events of Sarah’s childhood that fostered in her a strong desire to serve in the mission field. The book, *Martyred Missionaries of the China Inland Mission* says: “From the earliest days of her Christian life she had thought of being a missionary. She never lost this desire to serve the Lord, and when the opportunity finally offered itself, she sought and obtained training at the Gospel Union Bible Institute at Abilene, Kansas.”

After Sarah arrived in China, she



Sarah Alice Troyer prior to leaving for China.

had only six weeks of language study before being assigned to a station at Lu-an in Shan-si province in northern China. From March 16 to April 17, Sarah traveled to her first assignment, and wrote vividly of her experiences during the trip.

Yang-cheo,
March 16, 1896

Dear Friends:

Friday evening at the tea table Miss Murray received a telegram . . . : "Chile and Shansi sisters, Monday." A hush fell upon all. For a few moments no one spoke, then someone whispered, "Who are they?" . . . It took me a few moments to realize that "Shansi sisters" included me. Only two weeks ago Mr. Cooper, deputy director had come up from Shanghai to fill vacancies. We thought he would appoint a few sisters who had been at the home the longest to these stations, but to my surprise, I was appointed to go to Lu-an in southern Shan-si in five or six weeks. But the Lord has seen best to send me even earlier than that, for here I am on my way now.

Saturday was a very busy day, for our packing and buying had to be done, ready to start early this morning. Now here we are in a small, native boat on the Grand Canal, hoping to get a river steamer at Chin-kiang at three or four. We are in rather small quarters—six of us in one room about five by nine feet. However, we are enjoying it as much as we would a picnic at home.

March 28

We had a very pleasant journey up the river until today. It is so windy that the men can go only a short distance at a time, the wind being so strong against them that they have to work very hard. At present, two men are walking along the bank pulling us.

The awful cry of the beggars who are walking along the shore disturbs me so . . . Every place we stop they crowd to the bank, falling down on their knees, pleading most piteously for cash . . . Begging in China is a profession among many. In Yang-cheo there were some who were really half starved and ill too, but these have good clothes and look as though they had plenty to eat.

March 30

The ice has just gone from the river and lakes are flooding the country all around. Where it is not flooded it seems quite barren. Possibly because all the dry grass, weeds, reeds, etc. have been gathered by the natives for fuel. In many places we saw women and children sweeping up the dry grass and bits of reeds on the banks, others pulling up the stubbles of reeds which had been cut down before for fuel. These they carried away in baskets for fuel. They are a wonderful people.

April 8

We are resting in a Chinese inn this afternoon because one of our animals became lame and a dust storm came up . . . Our boat journey was very pleasant and com-

fortable but we find the mule carts and litters much more tiresome.

April 17

Home at last. Through our Father's wonderful care over us, the end of our journey was reached in safety. Not a hair of our heads has been harmed, although we have passed over stony, precipitous mountain paths, where looking down from our litters we could see nothing but the ground 50 or 100 feet below. We were welcomed to Lu-an by Mr. and Mrs. Smith and Mr. Barrows . . . I am to help Mrs. Smith by taking care of the women opium patients. To be sure, I haven't many words yet, but the giving of the medicines is the principal thing. In this way I will be able to do something for China even before I can speak their words.

But I must tell you about our journey since that Sunday at the inn. Monday morning we hoped to have an early start, but the inn-keeper wanted to charge our men more than they were in the habit of paying and they refused to give it. After waiting an hour, we started on foot, but had gone only a few miles when they overtook us. The morning was beautiful and we enjoyed our walk along the pebbly bed of a mountain stream. . . . On Tuesday we met a good many objects of interest. In the morning at sunrise as we went through the deep arched gates of the city, the most beautiful scene met our eyes. A little way ahead of us ran a beautiful mountain stream which we crossed on a low stone bridge. Beyond this were beautifully cultivated gardens with here and there a tree just coming into leaf, and beyond this the dark mountains from which the mists were just rising. All this, tinted by the rising sun, made a most beautiful picture. We walked. . . . About noon we met a procession from a village going to a mountain temple which they visit once a year. A little idol was carried in a soudan chair, beautifully decorated . . . The people were dressed in

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their best. Children were carrying silken banners; three carts drawn by donkeys each had two or three little girls tied to poles high up in the air, their little arms and feet dangling in the air, and their light silken drapery of the brightest colors flying in the breeze. Their faces were painted white and pink. It was very interesting, but our hearts were saddened as we thought how deluded these poor creatures are as they go to the hills with their god to worship him there. I write this account of my first journey in China in the hope that someone reading it may become interested in China's millions perishing—30,000 a day—without Christ.

After getting settled at Lu-an, Sarah soon began teaching women and children in the town and in neighboring villages. A missionary colleague wrote of Sarah, "The Chinese language was little trouble to Mrs. Young. She soon picked up enough to make a start and the rest came easily. She was always delighted to use what she knew in telling of a Savior's love and thus made

rapid progress." In Sarah's letters to family and friends, she shared both her encouraging and discouraging experiences.

Oct. 4 [1896?]

There is a little encouragement in the children's work too. The mother of some little ones who live just opposite says that every night before going to bed they pray the little prayer they learned here, . . . and I notice some of them trying to sing "Jesus Loves Me." . . . In many homes we find the children able to repeat the few words of Gospel which are written on the . . . cards I give them on Sunday afternoon.

Today we got into a home in a new neighborhood and were invited to stop whenever we go through that way, and the three women said they would come to sit in our home, and follow us. It seems very much from the conversation that they expect to get money from our God just as we do. We are constantly asked where we get our money, and sometimes we are told if we will have our God give to them as He does us they will follow this doctrine.

Oct. 26

. . . There are at present many evil stories rife about us. The devil seems stirred up very much. But we are to be thankful in all things and must remember that our God is an almighty God.

Dec. 14

On Saturday we had a few women in to our little morning meeting and afterwards went to the street where we had a great crowd to whom we preached. The men soon became loud and "said things that were not good to hear," as the Chinese put it. But one dear old woman clung to my hands, bravely defending what I said and asking to hear more. Indeed, the women were all attentive and kind.

Jan. 18

I found Mrs. King as earnest as ever to learn more of the Lord. . . . Her great trouble is that her memory is so bad she cannot retain what is taught her. On Sunday, when I was teaching her, she lamented not being able to remember. When asked if she believed the Lord is almighty, or



The mission home where Sarah (on donkey) lived in China.



Sarah with her husband, John Young, a Scottish missionary whom she met and married in China.

in Chinese, "able to do all things," she said, "Certainly I do."

"Well," I said, "is He able to make you remember what I have been telling you?"

After some hesitancy she said, "Yes."

"Then," I answered, "let us ask Him to make you able to remember."

. . . In the evening following she was most interested in the story of the ten lepers. Closing the story, I said, "But where were the nine?"

"Where were they?" she asked most eagerly. "You haven't told us that yet."

I thought to myself, "The Lord has heard our prayer. You do not usually remember so well what I have and have not said." Only one who has taught Chinese women can understand what drilling it takes to get them to know a thing thoroughly.

March 23, 1899

. . . I see I have already written quite a long letter and there are still a few things of which I wanted to tell you. One of these which is of much interest to us is the steps that are being taken by China against footbinding. . . . This will undoubtedly make such a difference to China's poor women. We hope it will extend farther than to the feet and that soon China's women will be thought worthy of education. . . . New Year time, as is the custom in China, we put up our bright red paper mottoes on our street door. Our mottoes were texts of Scripture on repentance. One was: "Repent ye, for the

Kingdom of Heaven is at hand." This roused some of the people very much as at that time Germany was helping herself to some possessions in China. To the Chinese, foreigners are all the same, so they associated us with those who were at war with their country. Some men were quite angry as they read this motto and asked our cook whether it didn't mean that they were to join us or be destroyed by the Kingdom which is to be set up by the enemy which is warring with China. You can see from this how little the Chinese really understand what we have come here for and that we are not of those trying to snatch their country from them.

Sarah and John Young were married on April 1, 1899, looking forward to a long period of service together. But during the summer of 1900, their work was interrupted by developments in the Boxer uprisings, a movement started by a secret Chinese society determined to destroy everyone in China considered foreign. For a while, Sarah and John believed that their station, Kih-cheo, in Shan-si province was relatively safe. Sarah's last letter, delivered to her family three years after she wrote it, reflects increasing uncertainty about their safety.

July 3, 1900

My Dear Ones at home:

Tomorrow you will be having a great day at home. How strange such things will seem to us when we go home after having been in inland China, far away from such things for eight or ten years. . . . The "Boxers" in Chili li Province were still strong and doing much mischief when last we heard from Pao ting fu. The Empress Dowager seems to be favoring them. At any rate, she is taking no decided measures against them, we hear. No harm has come to any of our missionaries yet, but the movement is spreading in the province. . . .

Wed. July 4th

Serious news comes to us from the stations down on the plain, two, three, four and five days journey away. It seems that there is no communication with the coast at all, so you will not get our letters for no telling how long. Tien Tsin and Pao ting fu are in a state of siege. We

cannot get definite news of the state of affairs, but rumours are many and serious. One says that the Empress Dowager has turned anti-Christian and is going to drive out the missionaries. . . . You will hear all sorts of reports and think, perhaps, that we are in the midst of the troubled district. But we are in, I suppose, one of the safest places in the province. But whether we were or not, we have an Almighty Father who can protect us. . . . The letters are in, but the post man was robbed of the few he had. We are almost out of money and do not know when we shall be able to get more as things now are. But we are happy and know that the Lord will provide. May you be kept in peace as we are.

Lovingly,
Alice.

July 11

As the letters came back last night, I'll add a little more. No letters can be sent by our ordinary route, but the Ping ian people will see about sending by another route. But, it is uncertain whether the letters can leave there or not before peace and order, to some extent, are restored. Sufficient evidence to assure us of the truth is given that the Hsial ladies (two) have been killed by a mob. No foreigner can go to see about them. It is not safe at Ping ian where eleven foreigners are collected. Things are serious. Their door was continually guarded by "ia men" (local law enforcement people), but they did not know how soon these would leave them, for it seems we English and Americans are



Sarah (on left) and a missionary colleague touring a Chinese city.

outlawed, and the mandarians are forbidden to give any protection. But they give it in some instances in spite of all. The Swedish friends in the south of the province have secured passports and have gone to the coast . . . but we cannot secure these. . . . The people here are getting rather hostile too. A crowd of boys said to someone at the door as they came in that they had come to kill the foreigners. But they kept quiet. It is reported that the mission premises in Tai uan fu have been burned and lives lost (foreigners). We can not tell whether it is true or not.

On July 12 Sarah and John left Kih-cheo for a safer district of China. Their party, six missionaries, a young child and a native servant, was traveling south and west, hoping to cross the Yellow River into Shen si province, when they were met by a band of soldiers, who at first indicated they had been sent as an escort, but later revealed their real mission was to kill them. On July 16, all eight persons in the party were put to death by sword and the bodies thrown into the Yellow River. In 1901, after the Boxer Rebellion had been quieted and order restored, China Inland Mission personnel sent word to Sarah's family that although the bodies were not recovered and no funeral was held, a memorial stone had been erected in a prominent place in Kih-cheo, the town where the couple had served before suffering martyrdom.

One wonders what was in Sarah's thoughts those last terrifying moments of her life. Earlier, reflecting upon her first year in China, Sarah had written:

Jan. 30, 1897

A year ago today, I, for the first time, set foot upon the shores of dark China. The most blessed year of my life has been the year in China. He that hath promised, is faithful indeed. The message He gave me just before landing was "He will not leave thee or forsake thee until thou hast finished all the work of the service of the House of the Lord," and as I thought, but this isn't for me, it was spoken to Solomon. He turned my eyes to Mal. 3:6—"I am the Lord. I change not." So this promise was for me too.

It seems likely that her strength and courage, generated by an unwavering faith in God, remained with Sarah even when she faced the cruelty which ended her service.

—Marilyn Voran,
Research Assistant,
Mennonite Historical Committee

Material for this article was taken from the Sarah Alice Troyer Young Collection, in the Archives of the Mennonite Church, and from *Martyred Missionaries of the China Inland Mission*, Marshall Broomhall, Ed. (Toronto: China Inland Mission, 1901).

How John Ellsworth Hartzler Influenced My Life

Harry F. Weber, who wrote the well-researched Centennial History of the Mennonites of Illinois, 1829-1929, (published in 1931, and 696 pages in length), is a gifted interpreter of the Mennonite scene during the first third of this century. He knew J.E. Hartzler well, as can be noted in the article below. We look to future articles by Dr. Weber, currently living in Washington D.C., on an era that in its very contrasts and complexities continues to hold surprises for the Mennonites of the 1980s.

—L.G.

My beginnings as part of the Weber family go back to Sterling, Illinois. We were a tenant family on a farm. A salesman from Oklahoma induced some dozen families from the Science Ridge Mennonite Church to purchase land in that state. These families held meetings in a school house. Reverend J.E. Hartzler came there to hold evangelistic preaching. He was housed in the various homes. When he came to the Webers, I became fascinated by him. I had barely started school. My third sister was born there. One evening, I picked up my several months old sister and held her up to J.E. saying, "Do you have any of these?" He burst into prolonged laughter. I did not understand what was so funny. He patted me on the head and touched the baby. Later, in sermons, he used to tell of the incident. I suppose over the years he may have given it fifty times. At the time, he was not married so my question had a humorous

connotation.

The Webers moved back to Sterling. When I was eleven years old, Rev. Hartzler came to Science Ridge to hold a series of evangelistic meetings. In one of his sermons was a reference to a little boy holding his baby sister and asking a pertinent question. I also recall another illustration he used: "Close your right eye. Now hold this nickel over your left eye. You can't see a thing. But, hold the nickel at arms length and it does not block out so much vision. However, put it on a post across the road (he was looking from the pulpit through the open door of the church building across to that fence) and you can barely see it. Don't let the wrong things of this world prevent you from seeing the good side of life. Even when you think it is bad, there is something good to behold in it. You can't condemn the nickel for it is not bad of itself. It's just what position it is made to occupy."

His evangelistic series was a great success. The congregation turned out in large numbers every night. His invitations to become "a child of Christ" had a great response, including young me. I had not discussed the matter of joining the Church with my family, but that night when we returned home, my mother was so happy that she took me into her arms.

When I was a senior in Sterling High School, one of my classmates got me interested in college. When I heard that J.E. Hartzler was president of Goshen College, I decided to go there. I landed on the campus with barely a hundred dollars, so I had to find work. I went to President Hartzler and he got me the job of helping in the college laundry, running the hand-powered washer. Three others and myself did it every week—the clothes of the students in the dormitories and their bedding.

When I was trying to figure out what courses I should take, I deliberately drew a line through all agricultural and religious subjects. But as I progressed through the college years, I learned that President Hartzler had put the Agriculture Department in the college and also was promoting the college farm nearby. He reasoned that the Mennonites were largely farmers and so their college should give them agricultural training. Well, that began to sink in

on me. I received my A.B. degree in 1920, but stayed on to acquire the B.S. in agriculture. It turned out that I was the only one to attain that degree.

By the time I was finishing my work at Goshen College, J.E. Hartzler had become the president of Witmarsum Theological Seminary at Bluffton, Ohio. So, I went there and was in the first class to graduate from Witmarsum, receiving the B.D. degree. J.E. Hartzler had received his Ph.D. degree from Hartford Seminary Foundation, so I consulted him about that direction. He was able to get me a \$500.00 scholarship to the seminary. Thus, I received that degree. J.E. Hartzler was very determining to my life in obtaining those degrees: A.B.; B.S. in agriculture; B.D.; and Ph.D., all by the age of 26. Thus, he was a great influence and assistance to my life. I am ever grateful.

There are other events I can also recall about J.E. Hartzler. While J.E. Hartzler was president of Goshen College and I was a student there, he took me one day into the basement of his home and showed me the pool table he had recently placed there. I was scandalized. At Science Ridge we were instilled with the idea that pool was an evil thing: "Don't ever enter a pool room." I remember the time my father wanted to see a certain person and was told that he was in the pool room. Father hesitated for some time to enter the room to find his man. I was along. He made a dash in, saw the man and hastened out. I remember the crowd therein—quite a group, lots of smoking and drinking. Now, here the president of Goshen College had a pool table in his cellar. It required a lot of thinking on my part, and after several months, I concluded that it was not "pool" as such which is bad, but that the activity in the pool room made for bad association.

My ambition to be a public speaker was sparked when J.E. held the evangelistic meetings. Of course, I was not aware of it in the beginning. I just admired him for doing it. But as time moved on, I aspired to do likewise. I used every opportunity to speak in grade school under the direction of Amanda Ebersole. I spoke some again in high school at Sterling, Illinois, and then also at Goshen College, especially in the Adelpian Society of which J.E.

Hartzler had been a member during his college days. At commencement I gave the oration "Resuscitated Principles for Democracy." I believe this feeling for public speaking led me to participate in the Dale Carnegie Course. In this, public speaking is the basis for the development of personality. I have been an instructor of the same for over thirty years.

I recall how J.E. made a vivid point in one of his sermons. He held up his hand in a dramatic fashion and exclaimed, "God gave us a wonderful tool—the human hand. Only we humans have such. The other animals may have such, but less functional ones." He opened and closed his hand, doubled it into a fist, opened it wide, pointed a finger and said, "The Lord created us as very extraordinary beings. We should greatly appreciate this, not only for ourselves, but for what we can do to help in many ways."

Once, when I was doing work in the Administrative building, he came by and watched me connect some electric wires. He suggested that I not merely plug the two wires together, but that I loop them first, then plug them together. That way when they are pulled, they will not be separated, but will be pressed together. To this day I listen to his good advice. I have an electric lawn mower. In order to reach the distance of my yard, I have to use an extension cord. That is the manner in which I connect it—a most satisfactory way. On each occasion for doing it, I think of how J.E. taught me.

I remember once, when I was small and was served a piece of pie, I wanted to eat the crusty part first and finish up with the tip, which had a greater percentage of fruit. I did not argue with my parents. They ate the pie starting with the tip, so I followed. However, when J.E. ate at our home, I watched him eat his pie in the "ideal" way of crust first. From then on I did it J.E.'s way, and I think of it many times when I eat pie.

Chancey D. King was one of my classmates when I was at Goshen College. He too got involved with J.E. Hartzler when he was very young. Mamie, J.E.'s lady friend, was teaching in a one-room school where Chancey was in the third grade. At an appropriate season of

the year the school gave a program. Chancey's assignment was to recite "Mary Had a Little Lamb." But, the eighth graders devised a substitute for him to give. And he did:

Mamie had a little lamb

With fleece as white as cotton.

And everywhere that Mamie went

John Hartzler came a trotting'.

—Harry F. Weber

Clemens' Article Evokes Memories

The following letter, written to the Mennonite Historical Bulletin editor on February 3, 1983, brings new insights and also attempts to correct some factual errors in the Leonard Clemens series.

—R.S.

Thanks for the July 1982 *Bulletin* with Leonard Clemens' article of remembrance. His article triggers many memories and a few additions and corrections. Our family lived in the house at 1125 South Eighth between the Daniel Gerig family and the E.J. Zook family. I presume Inez and Charlie Hostettler preceded our residence which was from 1922 to 1926. A Martin family purchased the house from my parents.

Did not Rudy Senger rent a room from the Clemens' family on the corner, now the residence of Millard and Miriam Lind? Is not the Elmer Kauffman residence the one now occupied by Carl Kreider? The J.S. Hartzler house was occupied for a year or two by a Methodist family; the father was a superintendent of a district. They were the parents of high school daughters who organized an anti-tobacco club and one son, "Bobby Robert Harmon Smith" as he identified himself. The S.C. Yoders did not come until the fall of 1923 (or was it 1924?) with the reopening of Goshen College. Daniel Gerig was married to Bessie Ebersole Landis, whose parents lived across the street. Daniel Jr., who became an economist, may still be living.

Among those who boarded with us at 1135 were Silas Hertzler, Wilbur Bender, perhaps Pearl Klopfenstein Miller and others. Mrs. E.J. Zook was a Thut from Allen County,

Ohio. Their youngest daughter was Mary Ruth. E.J. taught classics at Goshen College before the closing.

Mel Yoders across the street had an older daughter, Helen (Schnell) who attended and graduated from Bluffton College and spent most of her life as a missionary in the Congo (Zaire). The youngest children after Eldon were Marietta and Ernest. Next to them lived Menno Landis and his wife Sabina Ebersole. Their daughter was Ruth Landis Umble, not Fern.

South of the Eigsti family lived Frank Ebersole. His daughter Mary graduated from Bluffton College and married Kenneth Luginbuhl. They lived in New Jersey where she died about 15 years ago.

Ruth Umble's brother-in-law was John Umble—Roy's father, both from West Liberty, Ohio. Note the cluster of Ebersole relatives, all originally from Science Ridge Mennonite Church, Sterling, Illinois: Sabina Ebersole and daughters Bessie Gerig, Ruth Umble, and Mrs. John Umble down by the college; Frank Ebersole and Amos Ebersole Kreider, both nephews of Aunt Sabina. Other Ebersoles were living in the Goshen and Elkhart area and some had left for Bluffton, e.g. Mary Ebersole Smucker (Boyd) and N.E. Byers.

In the photograph one may identify additional children. In the lower left: Mary, James and John Smucker (father—Vernon of *Christian Monitor* and *Christian Exponent*); cross-legged fourth from left: my brother Gerald of Goshen. Skip one and a group of three: Carol Umble, Marietta Yoder with her arm around younger brother Ernest Yoder; second row on right, from right to left: Robert Kreider, probably Richard Umble (half hidden), Melvin Yoder, and Mary Ruth Zook. In the bottom row, third from left, might be a Detweiler. Top row, third from right, might be a Kauffman. I think there are some Planks in the middle. In Goshen, Barbara Zook, Grace Yoder(?), or Mary Garman might be able to identify the other persons.

I am wondering whether the Steffi family took over the Clemens house on the corner sometime in the 1920s. I remember them to be a kind of Appalachian style family.

This little piece evokes all kinds of memories for me: the paving of Eighth Street, a fatal accident on the

street, the family grocery at the corner of Seventh and Main, the vacant lots which abounded then, the non-Mennonite Schwartz family next to E.J. Zooks, the Methodist Smiths with a different style of raising children, the touring cars people owned, the ice cream man who drove his wagon down Eighth, the closing of Goshen College and the exodus to Eighth Street Mennonite. . . .

—Robert Kreider

News and Notes

A Companion volume to the *Ruth Genealogy* of 1979 was recently published by Warren Ruth Kreibel of Wambold Road, Souderton, PA 18964.

This 615-page, hard-bound book is indexed. It includes the origins and early church records of the Ruths in Europe. The book contains lists of migrations, marriages, wills and letters of the Ruth families in America today.

A major chapter of the book is on the families of the pioneer George Ruth of Springfield Township, Bucks County, Peter Ruth of Berks County and Christian Ruth of Lower Macungie Township, now Lehigh County, Pennsylvania. Other chapters mention the Ruths in Northampton, Monroe County, Pennsylvania, Root descendants in Canada, Rutt families in the United States and Ruth families living elsewhere. Many of the Ruth immigrants came to Philadelphia very early from Germany and settled in southeastern Pennsylvania.

Many people have helped to gather pictures and information to make this book possible. Anyone desiring information on the Ruth families or interested in buying this published genealogy may contact the author, Warren R. Kreibel.

—Jennie Ruth Sperling
Lansdale, Pennsylvania

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Another Brunk genealogy, entitled *Jacob's Ladder*, was published in November, 1982. This is the third genealogy on the Brunks. It is a 285-page paperback, with 14 photographs and completely indexed. It is a supplement to *The Progeny of Jacob*

Brunk I the Will-Maker, issued by Harry A. Brunk in 1978. The new book, by Ivan W. Brunk, includes more than 3,000 names, about 2,500 of which were not in the 1978 genealogy. The will, estate inventory and other data about Jacob Brunk I are in the book. Also included are the Civil War experiences of a few Brunks, and other interesting stories. \$10.00 in quantities of five or more, \$12.00 each, plus \$1.50 postage and handling for each book. Order from: Ivan W. Brunk, 3421 Montilla Ct., Sarasota, FL 33582.

Recent Publications

Augsburger, Homer D., Compiler. *Descendants of Christian Augsburger and Barbara Liechty Augsburger: Married 1859*. Dayton, Ohio, 1981. Pp. 70. Order from compiler, 4416 Broadbush Dr., Dayton, OH 45426.

Burkholder, Anna (Mrs. Benjamin), Compiler. *Daniel S. Burkholder Family History*. Gordonville, Pennsylvania: Amos B. Hoover, 1981. Pp. 455. Order from publisher, R. 3, Denver, PA 17517.

Byler, Milo J. *The Descendants of Benjamin M. Miller and Elizabeth N. Miller*. 1981. Pp. 246. \$5.90. Order from John M. Byler, Box 4399 R. 4, Mercer, PA 16137.

Eby, Lela, Compiler. *Every Name Index: Brethren in Northern Illinois and Wisconsin*. \$2.00. Order from C. Blake Lapp, 2061 Trombas Ave., San Leandro, CA 94577.

Eby, Lela, Compiler. *Every Name Index: A History of the Church of the Brethren in Kansas*. \$2.00. Order from C. Blake Lapp, 2061 Trombas Ave., San Leandro, CA 94577.

Eby, Lela, Compiler. *Every Name Index: History of the Church of the Brethren in Maryland*. \$2.25. Order from C. Blake Lapp, 2061 Trombas Ave., San Leandro, CA 94577.

Ferguson, Johanna Ruth, et. al., Compilers. *The Family Barkman: A History and Genealogy of the Jakob Barkman Family through the line . . .* 1982. Pp. 327. \$25.00. Order from Mrs. R.L. Ferguson, 3105 Holman Court, Midwest City, OK 73110.

Mast. *As Long as Wood Grows and Water Flows: A History of the Conestoga Mennonite Church*. Morgantown, Pennsylvania: Conestoga Mennonite Historical Committee, 1982. Pp.

360. \$13.50. Order from Ruth W. Stoltzfus, RD 1, Box 17, Morgantown, PA 19543.

Sommer, Lillian Bixler. *Easy Reference Bern Swiss Translation*. Dalton, Ohio. Order from author, 4196 Kidron Rd., Dalton, OH 44618.

Sommer, Lillian Bixler. *Our Heritage*. Dalton, Ohio. Order from author, 4196 Kidron Rd., Dalton, OH 44618.

Book Reviews

Our People: The Amish and Mennonites of Ohio. By Levi Miller. Scottdale, Pennsylvania/Kitchener, Ontario: Herald Press, 1983. Pp. 56. \$2.50; in Canada, \$3.00.

For too long Mennonites and Amish have either been identified as though they were one and the same, or else they have been so strictly separated that they were not seen as members of the same household of faith.

The author of this booklet, Levi Miller, grew up in an Ohio Amish home and became a Mennonite in his pre-teens. His native ability and a formal education as well as his experience with the Mennonite Publishing House has developed in him an easy, personal writing style that makes him an excellent tour guide through some of the history and especially the contemporary life of the Ohio Amish and Mennonites.

Miller not only focuses upon the superficial differences between Amish and Mennonites but also enables the reader to savor the spirit that animates American Anabaptism. He maintains an easy balance between the vision and the common faith that these two groups share at their core. At times perhaps, the difference between Amish and Mennonites is played down a bit too much. But Miller is experiencing the difficulty of painting a picture of a dynamic people in broad enough strokes to take in the thousands of both varieties found in an entire state.

On one occasion, his use of analogy slightly distorts the Anabaptist understanding of the Lord's gift to the Church of the keys of the Kingdom, as he compares it to that of

Roman Catholicism where the concept of the church focuses so centrally upon the clergy.

Miller does an admirable job of providing the "just enough without too much" that many visitors and in-

quirers in Ohio want. He has done for the Amish and Mennonites of Ohio what John A. Hostetler has done for these two groups in all of North America.

—Gerald C. Studer

Johr. Horsch Mennonite History Essay Contest Report

1982-1983

Leonard Gross served as judge for the essay contest. In Class I twenty-eight papers were submitted; in Class II, four; in Class III, three; and in Class IV, five. The results of the judging are as follows:

Class I (Graduate and Seminary Students)

- First:** "Children of Freedom or Children of Menno? The Oregon Mennonite Church in the Two World Wars," by David Chris Peterson (University of Oregon).
- Second:** (Tie between:) "Discipleship as Seen Through the Life and Writings of Hans Denck (C. 1500-1527)," by Lois Barrett (Associated Mennonite Biblical Seminaries); and
- "Toward an Anabaptist Vision: A Thirty-Year History of Bethany Christian High School," by Everett J. Thomas (Associated Mennonite Biblical Seminaries).
- Third:** (Tie between:) "Atlee Beechy: A Mennonite Peacemaker," by Karen Beechy Kreider (Associated Mennonite Biblical Seminaries); and
- "The Inerrancy Controversy and Anabaptist-Mennonite History," by Mark D. Stucky (Associated Mennonite Biblical Seminaries).

Class II (College Juniors and Seniors)

- First:** "The Search for Truth: A Study of the *Christian Exponent* and its Place Within the Conservative-Progressive Conflict in the Mennonite Church in the 1920's," by John Graybill (Goshen College).
- Second:** "The Reformed Mennonite Self-Conception as Christ's Sole Church or Heaven Won't Be Crowded," by Kathleen Rosanne Kern (Bluffton College).
- Third:** "Military Justice in World War I: Court Martial Trials of Mennonite Conscientious Objectors," by Kendall Warkentine (Bethel College).

Class III (College Freshmen and Sophomores)

- First:** "The Mennonite Church's Ministry with the Aging," by Janeen L. Bertsche (Bluffton College).
- Second:** "Peter Rideman and his Theory of Atonement," by Rachel Clemens (Bluffton College).
- Third:** "The Musser Trilogy," by Karen Musser (Ball State University).

Class IV (High School Students)

- First:** "The History of Western Mennonite School," by Diana C. Blackstone (Western Mennonite School).
- Second:** The Mennonite Disaster Service—An Organization of the Mennonite Church," by Sherry Lynn Ropp (Western Mennonite School).
- Third:** "Ephrata Cloister and the *Martyr's Mirror*," by Reba Miller (Hartville Christian School).

This year, the papers in Class I were of an unusually high caliber. They covered a wide variety of topics and, though the five above merit special mention, we were pleased with the overall quality of the many others submitted. All of the papers are now part of the John Horsch Mennonite History Essay Contest Collection at the Archives of the Mennonite Church, and are available to researchers.

—Leonard Gross, Contest Manager

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Mennonite Central Committee in Europe, 1940-70



In 1948, MCC workers in Germany received this drawing from a German art student. This is one of the many tokens of appreciation that MCC workers encountered after bringing food and clothing to the devastated areas of Germany and other European countries in the post-war era.

In the last half-century the Mennonite Central Committee has played an important role within Mennonite Church structures. In many ways it has contributed to the growth of the church, and continues to be a catalyst and witness of our living faith. MCC puts into action what we put into words.

MCC's archival materials are housed at the Archives of the Mennonite Church. During the past several years, a major portion of Archives staff time has concentrated on the organizing of MCC's European Collection, both vast and rich in content. This issue will pull out some representative strands from this collection.

The MCC Europe Collection encompasses a period of time which mirrors the changing nature of the Mennonite Church. The exchange between North American workers and their European brethren brought about a widening of horizons which greatly influenced our churches here in North America. The different branches of Mennonites united their efforts to bring material aid to the European population. Such a transcultural experience helped the North American church to focus on the more essential parts of their faith. Workers involved with MCC came back to the United States and Canada with renewed commitment to the church, entering positions of leadership for a new generation. Our witness to others resulted in tremendous growth for us.

In this year of the Mennonite World Conference in Strasbourg, it is good to reflect on how our history has been influenced by our Mennonite brothers and sisters throughout the world. The MCC Europe Collection highlights some of this process in our recent history.

—Rachel Shenk

Beginnings in France

MCC's work in France began in earnest at the end of the Spanish Civil War (1939). Ernest Bennett, who had gone over to Spain to work for the Mennonite Relief Committee, consented to continue projects in

Southern France under the Mennonite Central Committee. This first period was marked by close cooperation with the American Friends Service Committee who had issued a call to MCC. Three main areas of work developed: 1) distribution of clothing to refugees in Southern France, 2) food distributions, 3) operating children's homes in cooperation with AFSC. Bennett regularly reported his activities to Akron, Pennsylvania, where MCC's headquarters were located.

June 26, 1940

Orie O. Miller
Akron, Penna.
U.S.A.

Dear Brother Miller,

The last two weeks have seemed like ages to relief workers here. Refugees have become so numerous that one hardly knows what to do to give the most help. Along with this, there has been a certain instability in regard to money and food, and it has been keeping us busy trying to keep the present work going.

As it seems now, things have again settled down a little, and the work goes on. The colony is going about as usual, except it looks as if there is going to be an increased need among French children, and we will probably have to add some more French children to our colony. The feeding program at Perpignan is operating as usual. I just came from there, after having settled a little difficulty that arose in regard to one of the workers there. This difficulty arose, partly because of the work planned there with the Belgians, and we have thus again limited our work there to only the Spanish and French. I have found that the Belgian refugees there are receiving a certain allowance from the government and are, therefore, not in so great a need as the other two mentioned.

The first shipment of clothing has been received from the port and partly distributed. I have arranged to have eight bales distributed among the Spanish children in the Marseille colonies, and among needy French

children from Marseille. This will be distributed along with four cases of Quaker clothing which came in the same shipment, and will be given to poor French children who are recommended by the various school teachers of that district. A further nine bales will be distributed at Perpignan among the Spanish refugees, who now seem to be in worse need than ever. The remainder of the 37 bales will be distributed in Toulouse. Of the latter, I want to see to a personal distribution, which I expect to do in the coming few days. There are about 500,000 Belgian and French refugees in this city, and they are in great need. Since this seems to me to be the biggest need at present, I have thought the largest part of the shipment should be used here. As yet, I have heard nothing of the second shipment.

. . . It seems to me that just now the possibilities of relief are going to be increased, as well as the need of assisting in reconstruction work, which will, no doubt, start immediately in France. I am thus anxious to know if Bender is coming and would like to arrange to make a review of the work here with him and Claassen. If everything can then be arranged satisfactorily, I will plan to return as soon as possible. . . .

. . . I trust everything is going well with your work. I continue to feel that the Lord continues to lead our work here, and I trust that what little help we can give here may, in some way, be a big help to a few others.

Sincerely,
H. Ernest Bennett

The Mennonite Central Committee was also concerned about the welfare of the French Mennonites. Located mostly in Alsace, they were among the first to feel the repercussions of the war. Bennett wrote to Edna Ramseyer, one of his co-workers, in the hopes of making contact with them.

30 Juillet 1940

. . . I have been thinking quite a bit of late about the conditions of the

Mennonites in France. I am wondering what we can best do to make contacts with them, and if they are in need, how we can help them. If I remember right, you had the address of some Mennonites, and I was wondering if we might make some contacts by letter and learn of their conditions. If you have time, would you mind writing to the addresses you have and gathering any information you can? If we find there is a big need, I will advance the money and take steps to help them in any way that seems best. I would not be surprised that many of them are in very much need at present. Let me know of anything you can do about this, and I assure you, I will try to arrange to give any help where it is possible. . . .

Harold S. Bender spent time with the European Mennonites, seeking to involve them in the work as well as helping them in their need.

August 21, 1940

. . . Sunday I spent in the Mennonite community near Langnau (Bern), and yesterday I spent visiting two Mennonite preachers at Basel. From the latter I secured some information about Mennonites in France. It appears that five small congregations in Alsace were evacuated at the beginning of the war, but only three were sent to South France. The preacher of one of these, Philip Hege, of the Geisberg congregation near the German frontier North of Strasbourg, has had contact with Preacher Samuel Nussbaumer of Basel. . . .

However, I wish you would at once proceed to his address, with some money, and find all you can about his needs and the need of his sister and her family, and the other Mennonite families. Give any help in cash which you feel ought to be given, and in general, arrange to locate all the Mennonites in Southern France and help them, in so far as they have not yet returned home. If they are to return home to Alsace soon, you can give them some cash to take with them. Tell them about my contact

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A recipient of the French child feeding program.

with Bro. Nussbaumer in Basel, also about our Mennonite relief work; and make plain to them where the money is coming from. . . .

Bennett soon finished his term, and other workers came to take his place. The program in France expanded, and a center was established at Lyons. The following reports from 1941 and early 1942 give an idea of the scope of the work.

June 12, 1941

O.O. Miller
E. Bennett
Akron, Pennsylvania

. . . Let me just briefly outline the big projects we have in progress now. I constantly hope to find sufficient time to write you a very detailed report on each of them, and I am preparing data for making such reports to bring home with me. Here in Lyon our milk distribution in the schools ceased about May 1, as the Red Cross program commenced. We have, however, been conducting a school feeding program through the

cantines scolaires. I had had a talk with Mr. Kershner about the fact that we had not benefited from their more favorable exchange fare, and so he gave us a gift of five tons of rice and five tons of *pois chiches* (chick peas), which although not formerly well known in France, are now widely consumed and quite palatable, if properly prepared. With this we have been furnishing about 2500 meals a day to the neediest school children in Lyon. The poor children suffer especially during these times, for their parents are not able to buy the non-rationed and much more expensive foods, such as fresh fruits and vegetables. They are confined almost exclusively to the very lean rations of bread, macaroni, and other staples. Moreover, we have distributed here in Lyon some 540,000 squares of vitamin A chocolate candies for the Quakers. This made a tremendous impression upon the local population and upon the school children. You may have read in the American press of the big student demonstration in

front of the American Consulate in Lyon. The British radio is said to have announced this as indicating a political attitude on the part of the students, which may or may not be true. But actually, the demonstration began as an expression of thanks for these vitaminized chocolate *bon-bons* and for the milk distributed in the schools by us, as the Red Cross program had not yet begun.

We are also distributing five tons of rice and five tons of *pois chiches* among the school children in the nearby industrial city of Saint Etienne, a city about forty miles south-west of Lyons. Being chiefly a coal mining region, the people are very poor and consequently suffer intensely. Either Mr. Buller or I have been going to Saint Etienne about once or twice a week to administer this project for the Quakers, as they are furnishing everything in the way of funds. Although we represent the Quakers there, we indicate that we are Mennonites and so the Mennonites also get considerable credit for this. This is in line with your policy that we should act as agents for other organizations or cooperate with them, thus exercising an influence beyond our actual limited means. Moreover, we have also been distributing vitamins for the Quakers at Saint Etienne. We are distributing a total of 1,200,000 doses of vitamins for the Quakers there. As far as I know, the Mennonite office in Lyon has been responsible for the largest single distribution of vitamins in France by a non-French organization, and possibly we have distributed more vitamins than even any single branch of a French relief organization. This of course includes the program both here and at Saint Etienne, all of which we are administering for the Quakers. . . .

Sincerely,
Henry Wiens

School feeding: Lyon and the Loire. We had planned on giving 50 grams of *legumes secs* daily for six school weeks to a total of 17,000 children. However, it was extremely difficult to determine the most needy children, and since many of the *cantines scolaires* had so little along the line of supplies, it is safe to say that around 35,000, perhaps more, benefited by our gifts.

Since December first, we have distributed: 28 tons of *legumes secs* com-

posed of *pois chiches* (chick peas), *feves* (beans), *lentilles* (lentils), *haricots blancs* (lima beans), and rice; eight tons of milk (powdered); four tons of chocolate; and four and three quarter tons of confiture (apricot jam). This makes a total of approximately 45 tons.

Work in southern France. The colony at Canet Plage is filled to capacity—60. The cantine at Cerbere is also filled to capacity—45. Food package distribution at Banyuls and Collioure: around 450 rations are distributed twice each month.

Throughout the first two years of the program, there was considerable tension for the workers due to the uncertainty of the political situation and the beginning of the War. This stress is reflected in the following letters:

June 28, 1941

Ernest Bennett
Akron, Pennsylvania

Dear Mr. Bennett:

. . . I should like to add to what I have said before, namely, that the Mennonites were always much more conservative toward a possible evacuation than most of the other delegates. When the crisis broke about May 15, I happened to be in Marseilles. People talked as though we would all have to leave within ten days. When I suggested that we would still be here for the fourth of July, I was roundly laughed at. It is hard to imagine the hysteria that prevailed there then, and even more afterwards. There were many reasons for this, including the fact that the Marseilles consulate was apparently unusually nervous. In fact, about two weeks ago, the American Consulate at Marseilles was making it a regular policy to telephone the Quaker office every other day, asking them how many had left for America, and warning the rest to leave as soon as possible. About June 15, Brother Hoover was definitely notified by the Quaker office that it would be best for him, since he had a wife and obligations at home, to leave within a week. Upon Brother Hoover's request, Brother Buller and I went to Marseilles immediately for a conference. We all agreed that there was no immediate danger, and that as long as telegraphic communications were open with America, we did not intend to leave without first communicating with you. We also absolved the Quakers of all responsi-

bility for the evacuation of the Mennonite delegation, except that we hoped we would be kept informed of the general situation. At the same time, the Quakers received a reassuring telegram from Afserco, Philadelphia. At a general meeting of the delegate, we indicated that we believed that the work could continue rather indefinitely, and that the Mennonite work would go ahead as usual. . . .

With the new war now in the East, it is generally assumed here that we will have less difficulties. Even the American Consulate at Marseilles feels that it will still be safe to remain here for another three months, or so.

When I speak of difficulties, I do not wish to imply that we have ever had any difficulties. The whole matter was that of anticipated difficulties—the possibility of closed frontiers. But all the French officials with whom we come into contact constantly tell us how much they wish that we might remain indefinitely. They tell us that our very presence is a source of hope and encouragement. One jolly local official, whom Bennett may well remember, says to me almost every time he sees me: "So you haven't left yet. Well, then we still have some hope!" The general manifestation of friendliness towards us takes many forms, and I have never once encountered the slightest amount of hostility. People simply vie with each other to find ways of manifesting their appreciation and love toward us. But the most touching thanks of all comes from the small children, who have, in some instances, been practicing for weeks to say, "Hello! How are you?" in English. We are looking forward with enthusiasm to a continued period of activity here. . . .

Sincerely,
Henry Wiens

December 22, 1941

Dear Miss Gunden:

. . . I have just been to see Mr. Vance and he informs me that, while they will do all they can to help us leave with them, if and when they leave, they can give us no guarantee that it will be possible. So the situation is not at all as easy as I have hoped. It seems to me that it is up to us to decide definitely what we want to do. I am writing Mr. Kirshner to find out if the Quakers are leaving at this time. I also want to know what he thinks are the chances of getting both

money and supplies for the continuation of relief. Buller has decided to stay for the time being. For myself, I am still undecided. I may wait and chance going with the consular staff. However, unless we get more supplies, we will not need our whole staff here.

I think we will have to face the facts. If you decide to stay, it may mean considerable hardship and a long duration. Of course, we may be able to leave with the Consulate, but we cannot bank on that too much. It is my personal feeling that it might be best for you to leave if the Quakers are leaving. I should know what they are doing in a few days. . . .

Please let me know your reaction to the matter of leaving at once so that I can proceed accordingly.

Sincerely Yours,
Joseph N. Byler

December 26, 1941

Dear Mr. Byler:

In regard to the other matter it is difficult for me to know just what to tell you. I am ready to stay and risk going with the Consulate if there is work that I can be doing in the meantime. I am also ready to stay indefinitely in any case, but I personally have the conviction that my life might be more useful at home in case of a long duration. However, if one leaves by boat now, that is not saying that he will arrive. Since supplies do not seem available, I feel now that I should follow your advice and apply for passage. I am certain that if it is God's will that I stay, He will close the doors of possibility for my going.

Sincerely,
Lois M. Gunden.

December 26, 1941

Dear Mr. Byler:

Upon facing the problem again, after prayerful consideration, I am still ready to stay if it is found possible, as far as you can find out, to meet the requirements of our staying as stated in the cable. In the meantime, I would be glad to have you continue to make arrangements for me to leave in whatever way seems best and I will also continue efforts to get necessary papers for either leaving or staying; otherwise, it might be too late to do so if you find out suddenly that money transfers will be stopped, or that we would be placed in concentration camps or something similar, or perhaps worse. . . .

Is there enough money here in

France, if it does become impossible for anymore to come through, for living expenses for one or several workers for several years or longer, as well as enough to liquidate the projects we are carrying on at present, and for travelling expenses for the workers who might be leaving?

If it should become necessary for all men to leave and it would be possible for a woman to stay, do you think the committee would sanction leaving money etc. in charge of a woman temporarily?

Sincerely,
Helen A. Penner

The war did progress and affected the ongoing work. In early 1944, the workers remaining in France, Lois Gunden, and Henry and Beatrice Buller, were interned by the German army. They lived for a year and a half in a requisitioned hotel in Baden-Baden, Germany. After their release, they all returned to the United States. The Bullers, however, resumed their work in France at the end of the war. The following excerpt, from a July, 1946 report, summarizes these developments.

On the morning of November 11, 1942, the German armies crossed over the demarcation line and totally occupied France. This date became a turning point of our French relief program which had been started in the summer of 1940 by Ernest Bennett. We were at this moment carrying on two major projects: the convalescent home at Canet-Plage, where Lois Gunden was stationed, and the boys home of Tourvielle; this latter in cooperation with the city of Lyon. The next two months before going into internment, we spent looking about for someone to carry on our program and placing our funds in such a manner that general requisitioning would not reach them. Through our friend, Mr. Samuel Ybargoyen, counsul of Uruguay at Lyon, we found Mr. Roger Georges, who carried on the work of the Secours Mennonites throughout the war period. Mr. Roger Georges carried on with the funds that were left him and kept the home of Canet-Plage going, as well as opening up other homes as the demands for evacuating children from the bomb-menaced cities increased. The money that we left Mr. Georges, of course, was not sufficient to keep the program going indefinitely, but Mr. Georges was able to secure subsidies from French organizations, official

and otherwise, so that children could be maintained away from the danger of warfare. It was thus that at the end of March, 1945, when Bros. Sam Goering and Henry Buller arrived in France, they found a larger program in operation than the interned workers had left, but we found a program which seemed larger than the Mennonite Central Committee might be able to maintain. After consultation with Roger Georges and with officials of the *Entr'Aide*, it was agreed that the program of the *Secours Mennonite aux Enfants* would continue in the main lines as it had been developed during the time when American delegates were interned and absent.

MCC Work in England

The work in France and England developed following an investigative visit by Amos Swartzendruber. MCC asked him to observe and report the needs of these two countries so that they might be able to better decide where help should be given.

Later, Ted Claassen was sent to these countries to study the situation. He arrived in England at the end of May 1940 and, though he was planning to return to the continent after a two-week visit, he stayed until July, 1941. Immediately after Ted's arrival, the Channel was closed due to the German invasion, and travel was difficult. When Claassen first surveyed the needs in England, he saw no real reason for MCC to become involved. The situation was being ably handled by English organizations. In his correspondence with MCC in Akron, he repeated this frequently.

London

June 5, 1940

. . . all lead me to believe the thing for me to do is return to our churches and give them a picture of the need and suffering as I have witnessed it in France and here, and try to raise more funds.

Personally, I believe we should exert most of our efforts in France at present, where the refugee problem is steadily growing. I would be willing to go back there and be of any help I could to Ernest [Bennett] and others, but under the present circumstances, I find myself unable to go anywhere with the exception of a possibility to return to the U.S. should there be another boat to Ireland. . . .

July 5, 1940

. . . May I say again that here all work is well-organized and not the same situation as we saw it in France. Besides, I don't see how we can expect to start a new separate project with the small amount we have to work with. . . .

Claassen was able to report increasing need, however, in a meeting with Harold Bender in Lisbon, Portugal and upon his return in the fall of 1940, the reality of war became evident. Air raids and alerts were common occurrences by the time John E. Coffman, another MCC worker, was on his way to England.

September 13, 1940

Dear Brother [Orie] Miller;

Our Lord has again done the impossible by permitting me to return to Great Britain without any difficulty in obtaining my visas. As you are aware, I left here without any assurance of returning. Had a rather rough trip back, but am happy to be back. I say that in spite of the numerous air attacks we have been having and the great amount of damage that has been done. The day we arrived we had five of them and from three to four every day since. The last three nights have been spent in the shelters till 5 a.m. Just a few minutes ago, I heard a whistle, then a terrific crash, followed by two more which really shook the walls of the office. It's just impossible to get any rest at night on account of the continuous noise of the bombs falling all around us and the peppering away of the anti-aircraft guns. During the day, most of the places close up during the raids, so you will realize the difficulty we have in getting any work done. The street in front is full of water, the bomb having hit one of the mains and also a gas main. Within five minutes walking distance from where I stay, one can see any amount of damage that has been done. . . .

September 16, 1940

. . . From another report just received from the Evacuees comes an urgent need for clothing of all sorts. These are children that have come only the past week from the East End, whose homes have been literally blown to bits by the bombs: 60 of them under five; 70 between five and ten; 186 between ten and sixteen.

. . . Also made several trips through some of the tube stations last night where hundreds are taking



The MCC London office suffered bomb damage during an air-raid in the fall of 1940.

shelter. It was most pitiful to see children, mothers with babies lying on mere blankets on the cold cement floors in drafty tubes seeking shelter from the terrible destruction the bombs continue to bring upon us. We have from five to six raids a day now, and of course, all night long. Since my return from Lisbon, I have retired every night in my clothes, overcoat and shoes on, and sought what little rest is possible on a table in our shelter. There is not enough room for beds, so while it is a bit uncomfortable after seeing how many others spend the nights, we are most grateful. The noise all night long is terrific. Another common every night sight is to see many people queuing with their bed clothes in front of the public shelters to seek some degree of

protection for the night. Several bombs have come down within a block of the office which really shook the walls. One killed two girls. Yesterday also, within a block away, a German Bomber crashed down. According to the paper, 185 of them were brought down in and around London yesterday. It's amazing how well the British people take it and everybody goes on with their work in the usual manner. The sirens are just starting again. That's number five for today. So, in spite of it all, I am happy to be back here to help in whatever way we might relieve the suffering of those in need. Surely there is great responsibility for the Christian Church, and I am proud of the way in which our Mennonites are going ahead together with the

Friends and Brethren in redeeming the time, for the days are evil.

With Brotherly greetings,
Ted Claassen

P.S. While I can't wish for anyone from over there to come here at a time as this, I am happy for the prospect of an additional worker from Canada. I am certain he will get a roaring reception.

October 4, 1940

. . . On Oct. 1st, I cabled you the following: "Office bombed staff all safe. . . ."

The last two weeks have certainly been difficult ones to get anything done at all. The office is still torn up badly, but we are able to be back here again and doing the best we can under the circumstances. Have had several pictures taken which I want to send you as soon as possible. Every day we congratulate ourselves for still being alive. Have just cleaned up after throwing myself in the dirt along side a brick wall when one of those whistling bombs came whizzing over my head. The raid is still on and has been for about three hours now. We still have about six or seven a day and, of course, all night long. . . .

November 11, 1940

. . . We are sending you under separate cover, a copy of the latest issue of *The World's Children*, which is published by the Save the Children Fund. On the second page you will notice the illustration of the damage done by the bomb which fell nearby. This picture is of the actual room which had been used as Mennonite Central Committee's office. In the middle of the table, you will notice the photograph of Brother Claassen's two children, which was left standing as shown. Except for one night during the last week, the bombing has greatly decreased ever since Brother Coffman's arrival. He has expressed some disappointment over the failure to receive the "roaring reception" which was promised him, but it is some satisfaction to be able to get a peaceful night's sleep. We have been living under constant assurance of the protecting care of our Lord, of the guidance of His Holy Spirit and of the prayers and interest of the Church at home. . . .

In immediate response to need, Claassen and Coffman headed up a mobile canteen to provide hot drinks and sandwiches to the

war-stricken urban populations.

May 16, 1941

. . . We spent Monday evening, all day Tuesday, and Wednesday until 3:00 p.m. in distributing soup, sandwiches, tea, coffee, biscuits, crackers, and cake to men, women and children in the streets of the city. The men were those engaged in necessary clearing up and repair operations, firemen, and dock workers. Perhaps some of the latter were the very ones who have, or will assist in unloading the clothing which has been sent us from the U.S. and Canada.

We made and dispensed over 1000 sandwiches, about 20 gallons of soup, 60 or 70 gals. of tea, two gals. of coffee (from a prepared extract when we ran out of tea), five pounds of cake, ten pounds of biscuits (also used mostly as substitute when we ran out of sandwiches and bread). The latter two items were dispensed, not made, of course. Besides this, we washed innumerable cups (about a million), and only two were partly chipped.

The gratitude of the people was very great. On several occasions, while we were on our way to an appointed location and would stop at a traffic block or enquire the way, the

people would come running up and ask for tea or sandwiches, so we would make a temporary halt at a convenient place nearby, and serve. A nominal charge of a penny was made for each item, but if they had no money on hand, no charge was made. This was done at the request of the authorities who supply all the food which is distributed.

We arrived at Birmingham late on Wednesday night. Another canteen had been sent to replace ours, as it is not felt wise to have one canteen away for too long a period, on account of the strenuous nature of the work, and the danger of immediate local need. . . .

In December 1940, MCC opened Wickhurst Manor, a home for undernourished and war-affected children. Run by an English staff, it served as an evacuation center for those hard-hit by the war. This became a model for MCC's continuing work in England. Three other homes were later established catering to different age groups.

Peter Dyck and Elfrieda Klassen were among the new workers that joined the English unit. Peter Dyck was instrumental in setting up Taxal Edge, a home for boys. He oversaw the beginning operations.

"Taxal Edge"
Whaley Bridge
Via Stockport
Monday.

Dear John,

Always in a hurry now. Sorry. But, have you sent me more blankets, quilts and pillow cases yet? None have arrived. I have received one bale sent by passenger train only. Received also layette and dress.

I do need, and that most urgently, lots more of everything. If we have the goods, please let me know at once and send them as soon as possible. If not, I must try to get them in Manchester. We will need all bedding for at least 22 beds yet. That is a lot.

Have you done anything with the Board of Trade regarding coupons for toweling etc.? I wonder if you could let me know about this too at your earliest possible time.

All's well here. Getting on nicely but much too slowly to suit me. Hens are laying. Garden is being neglected. Floors are stained and covered and most of furniture is in. Need a cook yet. Freda [Klassen] and Edna [Hunsperger] hope to visit Taxal Edge on Thursday next.

Please let me know soon what you have done and what you hope to do in the near future regarding bedding



The mobile canteen was one way to relieve material need.

and towling. I had seriously hoped to open on the 20th of this month.

Sincerely,
Peter

"Taxal Edge"
Whaley Bridge
Via Stockport
July 8, 1943

. . . Everything goes well here at Taxal Edge. On Tuesday next we are admitting for the third time. We hope to have 20 boys in from that day onward. A certain Mrs. Schlaffer, now attending a three week course at Woodbrocke, is intending to come and cook for us in a week or so. A gardener is also "around the corner" (like peace and prosperity) but, we hope that it might be arranged from both sides so that he will be able to stay at Taxal Edge in the capacity of a gardener. His real work is, I believe, teaching or preaching.

Peter Dyck and Elfrieda Klassen were later married at the Taxal Chruch. They administered the home until their departure in 1945. The poem below, written by one of the Taxal Edge boys for Dycks' farewell, reflects some of their impact on these children.

Farewell to the Mennonites

I remember all those weary nights,
And the days too, which were always
bright.
I look back to you who are leaving
Because you were kind and never
deceiving.

Your work at Taxal is over and done
But, on the continent it's just begun.
I pay tribute to you, the Mennonites!
Who are trying to stop all fights.
So, farewell to all you Mennonites;
Who like all people to have their
rights.

Unlike the work in France, MCC's program in England was able to continue throughout the duration of the war. As it developed, it gave birth to other things. Guidelines for MCC workers were set up during this time. The MCC motto "In the Name of Christ" originated there. An ongoing vision was strengthened and perfected.

May 9, 1944

. . . I have been gathering together material on MCC and the Mennonites in general in order to have a little pamphlet printed (like a

tract to hand out to those interested). Frequently I have seen people stare at our van and study over the words: "Mennonite Central Committee of The United States and Canada". Peter Dyck overheard two workmen discussing the matter. One finally concluded that we were a firm of explosives manufacturers from abroad. There are many situations where such a little tract would be useful. Perhaps it would be well if the Akron office would have printed many thousands of such little tracts, explaining the MCC and also indicating something of the distribution, origins, beliefs and practices of the Mennonites. Of course, for wide distribution, this would have to be done in a number of languages. Or perhaps you have something like that now? I am also deeply interested in certain suggestions made to me by a young ex-Hitlerite concerning Germany's spiritual needs. This young chap was released from internment recently and has been with us for several weeks. From what he has learned of the Mennonites, he thinks that Germany after the war would be wide open to us like to no other group. He even thinks the people, hard as it is for even me to believe he could be right, would be ready for the belief in nonresistance. It looks like a mighty challenge to me, but would take a pretty big leap of faith. Are we equal to it? Perhaps our "submerged" group has been maintained for just such a mission. If we could only drop off some of the unnecessary trappings we could launch out more effectively and find a readier acceptance. Somehow, the Mennonites will have to get down to bed-rock and quit frittering away their energies on internal dissensions and emphases that never will be agreed upon and that will merely continue to cause friction. We will have to come out of our shell much further than we have, and render society much greater services than we yet have. If we continue to live off the fat of the land and too much unto ourselves, though the "mills of the gods" grind slowly, I think in time we will be ground up. Society will not always tolerate such a group, but will turn and rend it. The name Mennonite, will have to more definitely drop to its rightful place, as incidental or secondary. What a stumbling world, even amongst those who attempt to follow the one Christ! Let us not be hoodwinked into think-

ing that our relief program, large as it may become after the war, will be enough. After all, our attempts in that are but short term measures and of temporary character.

Sincerely,
Glen Miller

MCC in Post-War Germany

Both of MCC's programs in England and France were prototypes for further work. By the time Germany opened its doors to relief agencies, MCC was prepared to step in and assume a new role in Europe. In March 1946, Robert S. Kreider entered Berlin, Germany, to head up Mennonite relief efforts. These were channeled through the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), an organization set up to facilitate American relief to Germany. Below, Kreider describes his first glimpses of Berlin.

Berlin, Germany
April 7, 1946

. . . Three times now I have made trips throughout the city of Berlin. The devastation is indescribable. The people have nothing with which to rebuild—tools, materials, etc. The young men have not returned to carry the burden of reconstruction. And if the young men and the materials were at hand, the task would seem insurmountably difficult and extensive. Few sections of the city escaped the ravages of bombs and battle. Eighty percent of the destruction in Berlin is attributed to Allied bombing and twenty percent to the suicidal last stand of the Nazis. Even in this relatively spared neighborhood of the city almost every house is pitted with machine gun holes and shell fragments. As one moves into the industrial areas of the Russian and French sectors and particularly into the downtown commercial, cultural, governmental area, the destruction is estimated as almost 95 percent complete. The Tiergarten is no longer a wooded park, a place of beauty of which all Berlin was proud. It is now more like the wastes of a city dump with the trees stripped off, pitted by many shell holes. . . . I sometimes wonder whether it would not be better to leave Berlin as it is, a city of desolation, and build the new Berlin somewhere else. This devastated city would be a reminder to

later generations of men of the stupidity, the heartlessness, the sinfulness of war. . . .

I have a growing conviction that Germany's need is a material need, yes, but infinitely more a spiritual need. We of CRALOG are hoping that the door may be pried open so that additional personnel can come. A group of creative, Christian souls, working together with the German people, could do much for them in realizing their worth and dignity as individuals. . . .

In October 1946, MCC was able to send more workers to Germany, through CRALOG. The food, clothing and fuel situation was severe during that winter. C.J. Dyck, Material Aid Director for the British occupied Zone of Germany wrote back to the North American Mennonite churches thanking them for their contributions and describing the need.

Mennonite Central Committee
Kiel, West Germany
March 8th, 1947

Mr. P.D. Friesen
Yarrow, B.C.
Mennonite Brethren Church:

This is to notify you of the safe arrival of 140 C.A.R.E. packages MCC order number 3711.

We were very happy when we were notified of their arrival and this for two reasons:

1. Material help is still urgently needed.
2. It showed us that our churches at home are still backing us up, both materially and spiritually.

The need in Germany today is probably greater than most people would think. It is now quite some time since the cessation of hostilities, yet it would seem that things have not improved. No new clothing is available. Where should it come from? No material is available for the rebuilding of houses and consequently the weather is taking heavy toll of the ruins, which even in their desolation have been giving shelter to many. During the daytime, one sees many people on the streets, yet at nighttime they have somehow disappeared. Where to? To dark cellars; to barracks or makeshift rooms. The coal shortage is probably nowhere more acute than here in Schleswig-Holstein. There is hardly any for



A church steeple towers above the ruins of Kiel, Germany.

heating. Electricity has been cut so severely that it is on only a few hours out of 24. It is nothing unusual to enter a barrack and to find the beds are soaking wet from the hoarfrost dripping from the ceiling. The windows are frosted over. It is said that this is the coldest winter this region has ever experienced. It is the 8th of March, and yet we had such a heavy snowfall yesterday that all traffic was stopped. The cold has been intense, without letup since shortly after January 1, and it has sapped much of the little remaining strength of many. Due to the excessive snow and consequent moisture, seeding will be very late. Let us hope and pray that the coming harvest may be good.

That is the darker side. But thank God, there is another side that is far brighter. We are humbly grateful that your bountiful gifts are making it possible for us to help in some measure to dispel the gloom of hunger, of suffering, of hopelessness, despair and nihilism which so often comes to the fore among people of the late Germany. In the British zone alone, we are through your efforts feeding 9,000 children in Schleswig-Holstein and 6,000 in the old Mennonite city of Krefeld. Your efforts have made it possible for us to help so many of the old, the sick and feeble. You have made it possible for us to stretch forth the helping hand to our refugees in the land.

We do not know what the coming months may bring us, but I do know that the need will be great. It will be

great in spite of all we can do, but there will be many, many that we can help. That is our challenge. We cannot preach Christ to a dead person. We must keep him alive first. That is why we not only thank you for your support of the past, but solicit your help and your prayers for the future. Upon your intercession rests the success of our work.

Yours, in His Service,
Cornelius J. Dyck

From one worker, the MCC work force grew into a large group. By 1948, 48 vehicles were registered under MCC's name. These were all involved in food and clothing distributions. MCC's task developed into a broad effort that covered many countries and many people.

—To be continued.

News and Notes

The Western Ontario Mennonite Mission Board planned a celebration entitled "Sixty Years of Vision and Ministry" to mark the 60th anniversary of the departure of Amos and Edna Schwartztruber (in 1924) and Nelson and Ada Litwiller (in 1925) for Argentina. A commemorative booklet featuring both families, now in print, was prepared for the occasion. John Bender, Elkhart, Indiana, Lorraine Roth, Kitchener, Ontario, and Shari Miller, Bloomington, Indiana, did

the research. John Bender then did the final writing and editing. Copies are available at cost through the Western Ontario Mennonite Conference, 131 Erb Street West, Waterloo, Ontario, N2I 1T7.

Recent Publications

Baergen, Neil, Compiler. *The 1976 Reunion of the G.J. Baergen Family of Friedensdorf*. Red Deer, Alberta, 1976. Pp. 33. \$5.00. Order from Evangeline Kroeker, 1256 Sierra, Clovis, CA 93612.

Blosser, Sadie, Compiler. *Family History of Isaac and Elizabeth Lapp*. Hartville, Ohio, 1979. Pp. 72. \$2.25. Order from Bertha Lapp, 12720 Bixler Ave. NE, Hartville, OH 44652.

Borkholder, Katie, Elizabeth and Simon, Compilers. *The John T. Yoder and Anna Bontrager Family Record*. Nappanee, Indiana, 1983. Pp. 472. \$8.50.

Brecht, David C. *Brecht Family Genealogy in America: A Partial Study of 85 Brecht Immigrant Families*. Pittsfield, Massachusetts, 1982. Pp. 144. Order from author, 20 Partridge Rd., Pittsfield, MA 01201.

Burkett, James P. *The Emigrants: A Story of the Amish Ancestors of Menno Z. and Susan B. Troyer*. West Liberty, Ohio, 1980. Pp. 86. \$8.00. Order from author, 2815 Myeerah Tr., West Liberty, OH 43357.

Crabill, Robert L. and Patricia Louise. *How We Came to Be . . . a History of the Crabill Family in the Shenandoah Valley . . .* Baltimore, Maryland, 1983. Pp. 400. \$25.00. Order from authors, 8817 Queen Elizabeth Blvd., Annandale, VA 22003.

Crawford, B. Eldora Priebe. *The Salt of the Earth People: Some Northern Indiana-Southern Michigan Families*. South Bend, Indiana, 1979. Pp. 465. \$35.00. Order from author, 51970 N. Hollyhock Rd., South Bend, IN 46637.

Dyck, J.P., Compiler. *Braeul Genealogy (1670-1983)*. Springstein, Manitoba, 1983. Pp. 97. \$16.00.

Eby, Martin Christian, Compiler. *Family and Descendants of H. John and Sarah L. Eby: Along With Historical Background*. New Holland, Pennsylvania, 1976. Pp. 66. \$3.95.

Emrich, Oran S. *Descendants of*

Dr. Roland H. Bainton, 1893-1984

Dr. Roland H. Bainton, professor emeritus of church history at Yale Divinity School, died February 13, at his Divinity School apartment, at the age of 89. He was known for his work and interest in the field of the Radical Reformation. He authored 32 books, including his autobiography, which will be published this spring.

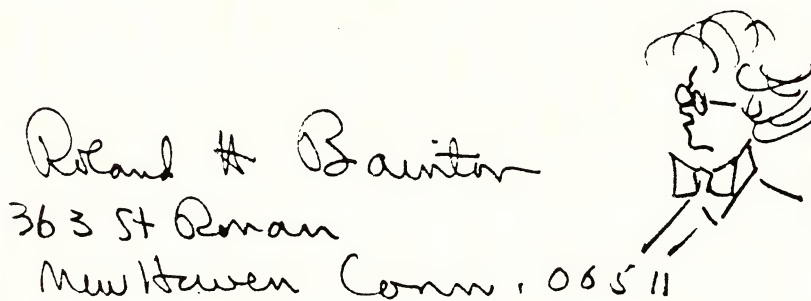
Bainton was a friend of the Left Wing of the Reformation; his careful scholarship uncovered the attitudes of the early Christian church on matters of church-state, nonresistance and war. His publications also included book-length biographies of Sebastian Castellio, Bernardino Ochino and Michael Servet. He is well-known for his interpretations of Martin Luther, Erasmus and his studies on Women in the Reformation.

In 1974 he was at Goshen College to present a lecture on Erasmus, as part of Goshen's History and Hope series, celebrating the 450th anniversary of the birth of Anabaptism. During this visit, he left the following self-portrait on the pages of the Archives' guest register.

On April 24, 1982, Bainton's lecture, "Erasmus: Prophet of Peace in Church and State," presented at the spring meeting of the American Society of Church History, was a highlight on a very special occasion, that Bainton said warmed his heart—both the conference theme, "The Church as Peacemaker throughout History", and the spirit of the gathered group. It seemed that few participants were interested in continuing to affirm the just war theory as appropriate for the 1980s—now was the time to be, at the very least, "nuclear pacifists."

Bainton, already in his late 80s at that 1982 meeting, continued to be active after that time as one of the supreme interpreters of the Christian scene, who not only used his head, but also his heart, in coming to terms with those "problem" areas of church history.

—L.G.



Roland H. Bainton
363 St Roman
New Haven Conn. 06511

Johannes Gingrich and Joseph Engel, *Illinois-Kansas*. Washington, DC, 1981. Pp. 96. Order from author, 7104 Leyte Drive, Oxon Hill, MD 20745.

Epp, Elsie, H. *All in Our Family Tree: the Mennonite Heritage and Descendants of Johann Klassen*. Henderson, Nebraska, 1983. Pp. 118. \$17.00. Order from author, Box 6, Henderson, NE 68371.

Gilbert, Audrey and Rose Shilt. *Butler County Ohio 1850 Census*. West Alexandria, Ohio, 1982. Pp. 278. \$24.00.

Gingerich, Ervin. *Ohio Amish Directory, Holmes County and Vicinity: Supplement*. Millersburg, Ohio, 1981. Pp. 38. \$1.75.

Graber, Ora A. *The Graber Family on the Dakota Prairies: Joseph J. Graber and Saloma Knepp*. Bronson, Michigan, 1983. Pp. 270. \$7.50.

Order from author, Route 1, Bronson, MI 49028.

Graybill, Chester and Gladys, Compilers. *Descendants of John Kreider Ranck and Emma Jane Hostetter*. New Holland, Pennsylvania, 1982. Pp. 36. \$4.00.

Hildebrand, Jacob. *A Backward Glance*. Manitoba, 1982. Pp. 136. \$8.00. Order from author, Box 203, Crystal City, Man. R0K 0N0.

Hoffman, Wanda (Kauffman). *Ancestors and Descendants of Joseph D. Kaufman (1858-1922)*. Goshen, Indiana, 1983. Pp. 116. \$10.00. Order from author, 17259 Institutional Drive, Goshen, IN 46526.

Kroeker, Evangeline, *The Genealogy of Johann Boese (Bese), 1816-1977*. Clovis, California, 1979. Pp. 265. \$20.00. Order from author, 1256 Sierra Ave., Clovis, CA 93612.

Lohrenz, Gerhard. *The Lost Genera-*

tion and Other Stories. Winnipeg, Manitoba, 1982. Pp. 177. \$9.00. Order from author, 261 Renfrew St., Winnipeg, Man. R3N 1J5.

Miller, Edwin, Compiler. *Beachy Family History and Descendants of Benjamin and Anna (Kauffman) Beachy.* Wellman, Iowa, 1975. Pp. 51. \$3.00. Order from compiler, Wellman, IA 52356.

Miller, Edwin, Compiler. *Miller Family History and Descendants of Henry B. Miller.* Amana, Iowa, 1971. Pp. 89. \$3.00. Order from compiler, Wellman, IA 52356.

Nisly, Elizabeth, D., Compiler. *The William J. Yoder Family History, 1858-1982.* Hutchinson, Kansas, 1982. Pp. 172. \$7.50. Order from author, Route 1, Box 127, Hutchinson, KS 67501.

Peachy, Rachel Anna, Compiler. *The Family History of John Stevanus, 1810-1983.* Fort Hill, Pennsylvania, 1983. Pp. 312. \$8.75. Order from compiler, Route 1, Box 163, Fort Hill, PA 15540.

Peters, K., Compiler for Ernest J. Klassen. *Genealogy of Abraham Janzen, 1724-1979.* Winnipeg, Manitoba, 1979. Pp. 101. \$17.00. Order from E.J. Klassen, 467 Park Blvd. E., Winnipeg, Man. R3P 0H2.

Peters, K., Compiler for Ernest J. Klassen. *Genealogy of Aron Martens, 1754-1977.* Winnipeg, Manitoba, 1977. Pp. 410. \$22.00. Order from E.J. Klassen, 467 Park Blvd. E., Winnipeg, Man. R3P 0H2.

Peters, K., Compiler for Ernest J. Klassen. *Genealogy of Abraham Riediger, 1782-1978.* Winnipeg, Manitoba, 1978. Pp. 206. \$17.00. Order from E.J. Klassen, 467 Park Blvd. E., Winnipeg, Man. R3P 0H2.

Regier, Sylvia H. *Through the Years with the C.W. Regiers.* Laird, Saskatchewan, 1982. Pp. 159. \$20.00. Order from author, Box 208, Laird, Sask. S0K 2H0.

Book Reviews

Michael Yoder (1799-1879), His Roots and his "Froots". By Raymond Mark Yoder. Goshen, Indiana, 1981. Published by the author. Pp. 236.

Raymond Mark Yoder (d. April 6,

1983) had a great interest in family history, and had a homespun style in relating incidents of family life which makes this book both interesting and readable. He depicts very well the "life and times" of Michael Yoder and his family. His portrayal, for example, of son Levi's non-farming activities, including the production of home remedies for sale and pow-wowing (pp. 70-71), provides insights into what might be called the folk-history of the Amish in the nineteenth century. His treatment of the migration of Jacob Yoder and family in 1818 from Mifflin County, Pennsylvania to Wayne County, Ohio (pp. 37-43), is quite graphic, although it is difficult for the reader to separate fact from fancy as the author describes the difficulties of the move. The amazing story of "Black Adam" Yoder (pp. 62-64) is another example of an exciting family legend. And the poem written by Raymond's father on the occasion of the sixtieth anniversary of his marriage to Nora Stutzman (p. 154) might well be compared to some of Edgar Guest's poems.

The quality of the pictures of schools and family groups is excellent, as is the cover design and the general appearance of the book. Two maps, one of the Smithville, Ohio, area, and another of the area just east of Goshen, Indiana, add to the authenticity of the written account.

In way of critique, we need to admit to some obvious problems in the way the author utilized his sources. Raymond Yoder was our personal friend, neighbor, and relative (a first cousin to Silas Smucker), and remained so even after we criticized his efforts in what we considered to be errors and misstatements in the text of his book. Some of these mistakes, we feel, should be identified. It seems, for example, that the author was inclined to accept garbled oral tradition uncritically, as can be seen in his description of the personality of Levi Yoder (pp. 73, 89-90) and in his account of the wedding of Jesse E. Smucker and Anna Yoder (pp. 91-92), among other instances.

The multiplicity of errors in spelling and grammar will be obvious to the reader, but more serious are the many errors in dates. In addition, many of the people in the pictures, especially in the picture of the Prairie Flower School in 1895 (p.206), are incorrectly identified, according to Verda Zook Hartzler who knew most

of these pupils in her youth. Then too, copyright laws were ignored, or not properly understood: materials written by other people were incorporated in the book without the consent of the authors.

It appears that the author worked too rapidly, and did not take the time to check the facts and to proofread the manuscript before it was sent to the printers. A copy with some corrections is on file at the Archives of the Mennonite Church at Goshen, Indiana (especially pages 7, 56, 66, 157, 232).

—Silas Smucker and Paton Yoder, Goshen, Indiana.

Zion Mennonite Cemetery Records. By Margaret Anne Shetler, comp., with research assistance of Dale E. Hostetler. West Family Publishers, PO Box 1912, Beaverton, Oregon 97075. Pp. 152. \$23.00 hardcover, \$17.00 paperback, postpaid.

Amish and Mennonite people began moving to Oregon in 1876, and within the next several years they began to settle in the area around Hubbard, where the Zion Mennonite Church is located. Although the Zion cemetery was not established until 1898, many of Oregon's early Amish and Mennonite settlers were buried in this cemetery. This book includes all burials through 1982. Mrs. Shetler begins with a clear explanation of the arrangement of the book and how to interpret the personal data. A short history of the Zion church and cemetery is followed by the main portion of the book—an orderly listing of all the burials, each keyed to a diagram of the row in which it is located. In addition to giving the inscription on each marker, she has compiled personal information about each person buried there, as much as possible. When personal data is complete, it includes dates of birth, marriage, death; place of birth and death; names of parents (including mother's maiden name), spouse and siblings; and source of obituary. Most of the burials were of Mennonites, though it would appear that a few may have been non-Mennonite community people. States of birth of persons buried here include, in addition to Oregon, Arkansas, California, Georgia, Idaho, Kansas, Michigan, Minnesota, Nebraska, North Dakota, Tennessee, Washington and Wyoming,

with Iowa, Illinois, Missouri, Ohio and Pennsylvania being most frequent. Countries of birth include England, France and Germany (especially the Alsace area), Holland, Norway, Switzerland, Lower California, and Canadian provinces of Alberta, British Columbia and Ontario. Names range from Anderson to Zook, with Kauffman and Yoder being most common, followed closely by Hostetler, Miller and Roth. There are also maps of the cemetery, ownership records and several interesting stories discovered while data was being collected. I am very pleased that the simple encouragement I gave, as Conference Historian, to make inventories of Mennonite cemeteries has resulted in such a usable, attractive publication. —Hope Lind, Conference Historian, Pacific Coast Conference (MC)

Mennonite Tourguide to Western Europe.

By Jan Gleysteen. (Foreward by Paul N. Kraybill.) Scottdale, Pennsylvania: Herald Press, 1984. Pp. 334. \$12.95 Paperback (\$15.55 in Canada).

Europe continues to pull North American Mennonites to its shores, as the land where many of us have come from, and still more important, the land of our spiritual birth—our Anabaptist roots in Switzerland, Germany, the Netherlands, and other adjoining lands and peoples. Yet many of us go to Europe, and return, later to discover we had passed right through such and such a city without knowing that exactly there had taken place an essential part of our history—the paths where Conrad Grebel, or George Blaurock, or the Mennonite Central Committee had walked and served.

Many such disappointments no longer need to occur, now that the *Mennonite Tourguide to Western Europe* has been created. And “created” is exactly the right word for this beauty of a book, lovingly sewn together by Jan Gleysteen. For over three decades Gleysteen has trekked and crisscrossed the mountains and valleys, plains and dikes, north and south, east and west, on bicycle, on foot, and by train, bus and car. He has learned the languages, spoken to the people, and searched and searched until he found the exact location of an Anabaptist martyrdom (Felix Manz), or the farm of an Anabaptist

leader (Hans Haslibacher), or the place of refuge of early Zurich Anabaptists (the Anabaptist Cave near Hinwil). We can smell the fields, and see the rush of mountain waters. We feel the strength of European culture and geography, and a history reaching back to a time before the advent of Jesus of Nazareth (for example, Trier). We finally begin to understand why Gleysteen underscores the importance and central role of Germany for much of Europe. But then, we also see all the shades of variety of Western civilization as it developed over the centuries. No, the arts do not get short shrift.

Jan Gleysteen is a gifted author and historian, with his five senses highly developed, and thus, a keen observer of the human scene and contrasting cultures. He definitely has an eye both for European beauty, and for the ongoing process of discovery of our Anabaptist and Mennonite roots. His volume brings meaning and excitement for those who will never get to Europe—and doubly so for those who risk the venture. The volume is a “must” for the first-time-around traveler, but equally so for the seasoned trekker. The book seems an inexhaustible mine of facts, tips, humor (of course, Jan Gleysteen is the author!)—and perhaps most important, of the Anabaptist and Mennonite story. The author anticipates, empathetically, the questions and needs of the traveler.

But the volume is also for the non-Mennonite, including as it does general sections of pre-trip preparations, the what-to-expect section, and the lively descriptions of culture and history for each country covered. And then, the Anabaptist story is just one more bonus for such travelers.

For Mennonite travelers, however, the Anabaptist and Mennonite historical parts, of course, provide a strong rationale for going to Europe in the first place. The volume is to be read from beginning to end, ahead of time, and then later, to be taken along as a reference, as a vital companion to the maps, passport, and travelers checks.

How can we outline such a volume? There are 115 photographs, 18 charts and sketches, and 17 maps. There are over 50 short sections of practical tips, covering the whole of pre-planning, lift-off, food and lodging, and charting a course for meaningful interaction with Europeans.

Says Gleysteen, please avoid the well-known North American “islands” of hotels where Americans are at both elbows, and blocking your way to European peoples and cultures. Such travel information and tips (52 pages) is printed on yellow paper. The cultural and historical sections, nine chapters in length, are printed on white paper.

The nine countries covered are: Switzerland, Germany, Austria, Liechtenstein, Holland, Belgium, Luxembourg, France and Italy—in this order, which makes “Anabaptist” sense, chronologically and geographically. The traveler, however, may decide to begin elsewhere: one simply needs to keep in mind the overall historical patterns of our history and tradition to allow it to fit into place at trip’s end.

When we travel, we need a reason for going, to remain a full step beyond and above being a mere tourist. We prefer being travelers to somewhere, knowing where we came from and where we are going to. Yet for Mennonites, there is still one other essential dimension. We have been traveling and wandering for over 450 years, and we have learned something through these experiences, how we have been able to transcend nations and cultures in our attempts to be faithful to the call of our God. And here, Jan Gleysteen is at his reflective best when he says: “. . . Across the arbitrary lines drawn by our governments it is possible for Christian travelers to experience that they are first and foremost citizens of a greater and more durable kingdom, one which transcends borders, diverse languages and customs, and even the concept of time. When that happens, we may be one step closer to peace. And, in keeping with another Mennonite tradition of *Living More with Less*, more attention is paid in this book to understanding and relationships than to world entertainment. More space is devoted to roadside picnics than to four-star restaurants” (p.16).

Jan Gleysteen’s major and excellent travel-monograph reminds us constantly of this vision, and points us, poignantly, to the many and diverse roots of our faith and history which we so desperately need in these times of widespread interpersonal disintegration of family and community, at home and worldwide.

—Leonard Gross

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Strasbourg Potpourri

The Mennonite World Conference meets in Strasbourg at the end of this month. This major event gives us occasion to recall many facets of our worldwide community. Strasbourg is an apt location for the Mennonite rendezvous. In Anabaptist history, it was known as the city of tolerance at a time when Anabaptists were unwelcome in much of Europe. Presently, it is near the center of the Alsatian Mennonite community. As we experience Strasbourg directly or indirectly, we need to remember that Europe was the launching pad of the Anabaptist-Mennonite movement.

This issue of the Mennonite Historical Bulletin is a potpourri of images from our European past—reflecting culture, belief, faith and tenacity. Also included are some excerpts from the 1948 Mennonite World Conference, which remind us that we are members of the church before we are citizens of the world. This summer's gathering will renew our awareness of the worldwide Mennonite church.

—Rachel Shenk

Autobiography of David Zuercher

David Zuercher (1803-1879) wrote the following during the last year of his life, about 1878, and sent it to his brother Johannes at Talvogne, Sonceboz (Switzerland). Zuercher was a Swiss immigrant from Sonnenberg in the Bernese Jura, who later became a member of the Sonnenberg Mennonite Church at Apple Creek, Ohio. He was a veterinarian, as was his son Peter. In 1821 David emigrated to the United States.

I remember that I was three years old when my mother died in the spring of 1807. I was born in La Chaux d'Abel. The youngest child in our family was only six weeks old when our mother died. Mother was buried at St. Immer on a dreary day.

Father hired Magdalena Graber to work for us, but she was ill and infected all of us. Father had "o rub ointment into our skin. My oldest brother was placed in Sonnenberg and the four other boys moved into Ulrich Baertschi's house. Then Christen was placed with Peter Steffen, and Stephan with Peter Lehmann at "Tschampsasser" (Jeanfaivre). I cannot remember where Johannes was placed. Then an epidemic hit the Sonnenberg area, and many died, including Peter Steffen and a Hostetler couple; the pair was laid in the same grave.

Later, Father took us to Bise de Cortebert to watch the cattle out on the pasture. Then came the year 1816 with much rain and cold weather; it snowed every month, so we had to drive the cattle down into the village. We had no shoes or stockings. The next year, 1817, Samuel and I had to watch the sheep in the fields in all kinds of weather, and in the evening go back up the mountain again. We were often very hungry and also miserably clothed. In 1818 I herded about 100 goats alone; but then at least I could be in the woods. I will never forget the difficult period of 1816-17.

From Bise de Cortebert we moved to Les Carolines near Corgemont and stayed there about two years. Then we boys were separated. Ulrich was taken to the Christian Tschanz home, Samuel to the Abraham Zuercher home and I to Talvogne, my uncle's home, as a "jack of all trades." Because I could speak French well, I was frequently sent to carry messages, sometimes as far as a half day's journey, such as "Sasse" (Saulci?) and back. I knew all the villages of the St. Immer Valley and was sent everywhere by my uncle.

In 1821 the second wave of emigration struck us. Uncle Abraham persuaded us to go with him to America. In April we went to the Christian Tschanz home to visit our brother,

Ulrich, and stayed there overnight. In the evening when we went to bed, Ulrich said very sadly, "I hope and wish that God would let us get sick by morning so that we couldn't get up until we promised not to go." But nothing of the kind happened, and we had to go because of our promise. On the following day, Ulrich went with us to "Zwieboden" (Jeanguisboden?) and cried so hard that he was unable to speak. As we took leave of each other, he cried loudly. We heard him crying a long time as he was leaving us.

From Sonnenberg, we went to Fontaines to see Ulrich Beer; he gave each of us 10 silver coins as a farewell gift. Then we went to Abraham Schnegg, who gave us five silver coins and said in farewell, "At all times keep God before your eyes; that is the best for you." Then I went back to Talvogne and on the next day departed from there and started on the journey to Datrian where my baggage was examined for smuggled goods. But everything was in order. Some had to pay duty. Then we continued on our way at a comfortable pace. I generally walked. Occasionally I caught hold of a mail coach and rode a few miles, and then rested until the others caught up. Thus I had the chance to look around in the towns and villages.

At one place where we lodged overnight there was a horse-pond. I had to take each horse through the water; I swam. No one else in our group could swim and I enjoyed swimming. The third horse was a white one belonging to Preacher Hans Lehman. This horse got his hooves caught (in the harness?) and went under. I held fast to him and sank two or three times. I reached the edge safely after my traveling companions had already given up hope for me. Finally, we also saved the horse with a long rope.

The next day we went on and in three weeks reached Le Havre, where

we had to wait another three weeks for a boat. I often went to the docks to see all the different animals in the ocean and got acquainted with the whole town, when finally the order came to board the ship. When everything was ready, our ship, the "Thetis," was tugged out of the harbor with a long rope and manpower. Soon we could see nothing but sky and water, and we began to "give back" our food. For several days the wind was favorable and we made good progress. Then the wind died down somewhat. We were having nice weather when a large school of fish ruffled the surface of the water. Our captain viewed this as the threat of a storm, and in fact the sea was soon so violent that the waves flew over the ship. We were driven backwards.

One day we caught sight of a ship that came closer to us every day. Our captain feared that it might be a pirate boat and commanded strict watchfulness. When it came closer we were all ordered to go on deck and were armed with guns and clubs. The other boat then raised a flag of peace and came so close that the two captains could speak to each other by megaphone. Then it moved on.

After a journey of 44 days on the ocean we landed at New York on July 4 and stayed there several days. Uncle Abraham then went to Trenton and the others to Philadelphia. We crossed New York state on foot through the wilderness. We could not always find lodging, but I used my rucksack as a pillow and slept peacefully. In early August we met our traveling companions in the Lancaster area as well as some good Mennonite fellow believers.

Uncle Zuercher had no more money and asked the Mennonite ministers for advice concerning me and my brother Samuel. They told him to trade us in as indentured workers (with prepayment of the wages) and asked him what we had cost him. He replied, "Sixty-three dollars." Then Preacher Brubacher said, "I will see what can be done."

The next day a number of people came to look us over. I was lying in the grass like an underfed pig; I was very tired. I summoned up my courage. The man who wanted me asked me if I would work faithfully for him. I said, "Yes," although he commented that I was too small. Samuel was a little taller than I; he went to Brubacher, who paid sixty-three dollars and took Samuel away. Then Uncle Abraham went on to Ohio and there bought some land.

I had a good master, but his servant was rough to me and made demands beyond my strength. Once the master saw me cry as I worked; he asked the servant what was wrong and ordered him not to overwork me again. I would have liked to run away, for the master's order did no good. Sometime later the man was paid and dismissed because the master did not want me to be abused by him. When the man was gone I had to care for four horses, powerful and lively animals, and I was small and not very strong. It took all my strength to harness them.

One evening my boss told me to get the wagon ready to go to Columbia in the morning for a load of wood. That worried me so deeply that I could not sleep that night. In the early morning I went to work and hitched the four horses to the wagon. When my master came, he examined everything and then ordered me to sit on one of the horses. Suddenly the horses shot forward, brushed the corner of the barn and broke the wagon. I cried, but my boss said, "That is nothing; it will soon be fixed." And so it was. Then he mounted one of the front horses and rode so fast that I could hardly keep my seat. Twice he went with me, and after that I went alone.

My boss praised me to the neighbors for my carefulness and faithfulness. I served him for five years, and then his son took on the work. His nearest neighbor, Jacob Harnisch, wanted to make me his chief servant. I went into his service and had charge of a big team. I was

frequently sent to a veterinarian to learn something of that trade. Once I was on the road for three weeks for that purpose. After three years I went to Ohio, some 450 miles on foot, to visit my friends. But I did not like it in the forests and returned to Pennsylvania, where I spent two more years. Then I walked to Ohio again and took along my money, \$450.00, bought eighty acres of woodland for \$500.65. I was kept busy in the woods. Occasionally I worked as a carpenter.

On November 5, 1831, I married Elizabeth Lehman and moved into a small log cabin. Now I am 76 years old and my memory is beginning to fail. I have forgotten much. For a long time I did not keep records, for I could not write and had never gone to school. I had to teach myself all that I knew. When I left my uncle I could not read or write; I could only spell out a few words.

Source: *Informations-Blaetter*, 1979/80, pp. 18-20. Translated by Elizabeth Bender.

A Swiss Brethren Hiding Place

Peter Uhlmann describes below a little-known Swiss-Brethren hiding place of the seventeenth and eighteenth centuries. It is located in the hayloft on a farm at Fankhaus near Trub, (Switzerland), in the Emma Valley.

The following photograph shows the entry to a Swiss Brethren hiding place. Let us imagine ourselves setting out to see it.

Remote from a sizeable village, a narrow path leads us to the foot of the valley and to the farmyard known as "Hinter-Huetten", near Fankhaus. On the beam over the entry, the year 1608 is carved in crude figures, the date when the house was built. Entering by the side door, we step into the hayloft where the opening to a Swiss-Brethren hideaway appears. It is ap-

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parently the only one left in the area, and possibly in all of Switzerland. Many similar sanctuaries were demolished when the buildings were renovated.

The current owner of the farm, Hans Fankhauser, gives the following oral account:

"From generation to generation it has been reported that when they wanted to capture the Anabaptists, they saw them run into the barn and suddenly disappear as if vanished from the earth. They simply could not find them anywhere in the building. Then it occurred to them that they could have one of their own people hide in the doorway to see where the Anabaptist was going. And so they did it. When an Anabaptist ran into the barn again, the observer saw that he jumped onto a hidden trapdoor. The man disappeared, the trapdoor swinging back to its original position. And so he was hidden, and was never found."

The hideaway is seven feet long, seven feet high and about forty inches wide. It is quite well furnished: on a round beam rested the trapdoor, now unfortunately missing; we find a wooden bed and two air-slits facing the garden and another facing the threshing floor. Perhaps there once was as wide floor-board that could be

raised. Was it a way of escape through the passageway below and into the open? In order that the hidden trapdoor could turn unhindered, a cross-beam had been sawed out of the rafters of the roof. The long side of the hideaway adjoins the meat smoking room, which is, to be sure, no longer used.

This place of refuge is a silent witness to believers who lived in complete devotion to Jesus Christ. At that time, anyone who sheltered Anabaptists, or even granted them a hiding place, had to pay, in today's currency, a fine of several thousand franks—truly an act of courageous faith that puts us to shame.

Several sources give us reliable information on the dates when Swiss Brethren lived on this farm. The marriage of Peter Fankhauser (1625-1679) and Catharina Wuethrich (married in 1650) was blessed with eleven children, two of whom joined the Brethren. Luceya (b. 1659) married Hans Habegger of Unterschwarzentrub, and Christen (b. 1661) married Barbara Habegger (ca. 1670-1721). Barbara's parents were Niklaus Habegger of Hoechstalden, Trub, and Barbara Rentsch of Trub. Hans Habegger, husband of Luceya, was probably Barbara's brother. Three children were born to this couple: Peterli (1690-1692), Johannes (1692-?) and Peter Fankhauser (1698-1750).

In 1691, Christen was pursued by the Treasury. His property was confiscated. But he did not allow himself

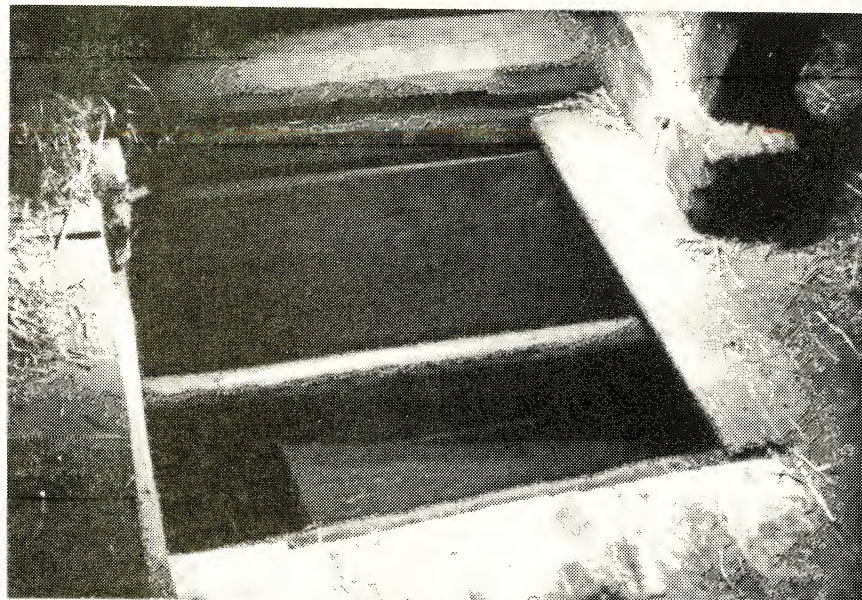
to be led astray by the violent measures of the state and its church. On January 12, 1709, he was imprisoned in Bern for more than fourteen months. Other prisoners reported that prison conditions were vile.

The Bern government planned to ship all the men and women imprisoned for their faith to Pennsylvania. On March 18, 1710, forty-five men and twelve women from Bern were put on board a Rhine riverboat "without giving them a penny for the journey," as Melchior Zahler, one of the prisoners, reported. But on March 28 at Mannheim (South Germany), thirty-two very sick people were permitted to go to shore. Christen Fankhauser was among them. The remaining twenty-two persons were released at Nijmegen on April 9, despite the anger this engendered among Bernese authorities. In the name of freedom of religion, the Dutch government had foiled the plan for deportation.

Meanwhile, life on the farm continued. It was operated by Christen's unmarried youngest brother who had to pay "heavy taxes of 675 pounds on his brother's confiscated share."

Christen Fankhauser's wife apparently followed her husband and died in 1721, either in the Palatinate or in Holland. Then the youngest son, Peter, was the sole heir of the farm known as Hinter-Huetten. He too was at first an Anabaptist according to a note in the register. In 1740, "the sum of 614 pounds coming from his deceased Swiss Brethren father, Christen Fankhauser, was given and remitted to him by my honored lords of the Anabaptist Bureau."

Like his father, Johannes was unable to come to terms with the state church. He married Barbara Habegger (b. ca. 1694), the daughter of his uncle Hans Habegger and his aunt Luceya Fankhauser (date and place unknown). In 1711, he emigrated to the Palatinate where his father was staying. Later, he went on to Holland. They had three sons: Johannes (ca. 1715-1765), Jacob (ca. 1717-1771) and Christian Fankhauser (ca. 1719-?). In 1728, the entire family boarded the "Mortonhouse" in Rotterdam with many other emigrants and sailed to Philadelphia. They settled in Virginia. Numerous descendants of these fugitives for their faith are still found in the United States.



This Swiss Brethren hiding place of the seventeenth and eighteenth centuries, at Fankhaus, near Trub (Switzerland), is located in the hayloft on a farm in the Emma Valley.

The MCC Farm Trainee Program, 1950ff

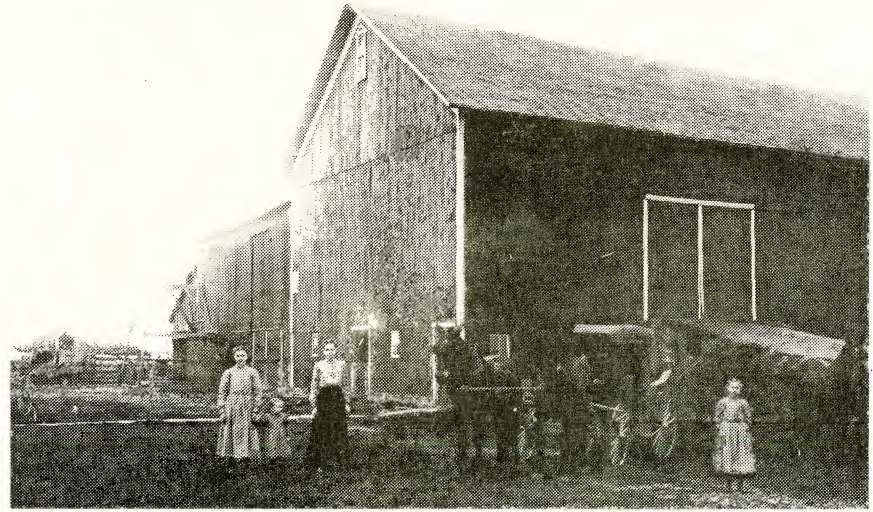
The Mennonite Central Committee throughout its existence has always encouraged the spread of goodwill and unity among peoples and nations. In Europe, this goal developed through such events as student tours, student-exchange programs and international voluntary-work camps. In 1950, a new program, that of the Farm Trainees, was added to the MCC roster. It was the forerunner of the MCC Trainee Program, continuing to this day.

European Mennonite young men and women interested in farming, and a North American experience, were encouraged to spend a year in North America to broaden their horizons.

The two excerpted letters below, translated from the German, point to cultural differences between European and North American Mennonites in areas of faith and life. An acceptance and appreciation of these very differences has helped the worldwide Mennonite community to discover its commonly-held faith.

—Rachel Shenk

My observations are a bit premature since I have only been here for a short time in this large "land of farms." Where is it easier to farm—in the United States or in Switzerland? I am sure that a Swiss could farm in the United States much sooner than an American in Switzerland. Not that the Swiss have more skill, but rather because of the characteristic of the Swiss people. They produce from a land which



The Charlie and Marge Schantz family stands before their farm near Elkhart, Indiana in 1908.

ordinarily could produce nothing. In Switzerland, every corner of land must be cultivated, every slope sown in order to make a living. Here in the United States, it is not so well-organized. One acre more or less is used in the spring, one field more or less cultivated and the same thing next year.

The biggest difference between the farmers here and in Switzerland, as I see it, is the different methods of work. There are a lot of farmers here who have no cows, horses, nor pigs and so are very one-sided. Thus, that farmer sows only that which will profit him most and will be the least expense. The implement and machinery investment is, therefore, relatively small, and the farmers can make a bigger profit compared to those in Switzerland. There, the

equipment is sometimes too big and swallows up a big part of the income. Naturally, in Switzerland we have more manpower per acre and, in this way, can do more intensive and diversified farming than here. The Swiss works hard and wants everything to be in the best order for himself and for his neighbor. The American farmer makes more allowances for himself and sometimes closes one or both eyes. These are the differences I see in this country: on the one hand, the greatness and on the other, the smallness.

As for the church life in Berne, Indiana, I can truthfully say that it is one of the nicest that one can imagine. With an intensity and conviction each individual works at interpreting the best Mennonitism which I can learn from and use in future life. After one has lived with these people for awhile, one is impressed with the fact that the church has played such a large part in the life of each one.

—Jacques Graber

* * * * *



The Hans and Lina Geiser family stands in front of their farm in the Bern Jura, Switzerland in 1929.

The first noticeable difference in German and American farms is the size of the farms. In Germany, the average farm is around fifty acres, while in America, it is around one hundred and twenty-five acres. It is amazing how many tractors are used by American farmers. There is hardly a job for which there isn't a machine. At the same time, the Europeans are surprised to see all this

modern machinery, but no sheds in which to put it. In Germany, barns and implement sheds are built first and considered the most important things when planning a farm. However, in America tractors and other machinery are bought first. In Germany, it would be unheard of to have a farm without a cow barn. Not so in America. The cattle are turned out into pastures where there are strawshacks which serve as a shelter.

The buildings here are quite different compared to ours. Most houses in America are built of wood and shingles. Roofing felt is also used. In Germany, houses are built of stone. The German farms are not very large, but a German farmer raises many crops. Everything that he needs for himself, he builds or raises himself. He buys only those things in the stores that he cannot raise or make. In America, it is entirely different. The fields are very big and 90 percent of them are sown into wheat. The rest is pasture. There are many farmers who only raise wheat, and in the winter, for vacation, they go to Florida, or to another resort.

In reporting on the church life of the American Mennonites, I can only say that one feels as one large happy family, and quickly feels at home. It is impossible to feel like a stranger because everyone makes it a point to make you feel at home. But let me mention a few differences. In contrast to the German church, there is the worship service. Sunday school for old and young before the preaching service was new to me as was singing without the use of instruments as is done in the Old Mennonite churches. I was amazed at the many religious books and the great selection of good religious lesson-helps. Kneeling for prayer in the churches was also unusual to me, but I liked it very much. I also liked the straight coat the preacher wore. We do not have this at home. Their strict adherence to plain clothing, lack of jewelry and the overall plain Christian way of life I found good.

This exchange program promotes a feeling of understanding and is what is needed today to build goodwill and friendship and to maintain it. What one does not know, one cannot understand, and what one does not understand, one cannot love. But where there is understanding and love, there is also friendship.

—Alfred Schroeder

My Impression of Mennonite America: 1948

by W. Leendertz

The following article records the impressions of one Dutch delegate to the Mennonite World Conference of 1948.

After the Mennonite World Conference of 1948, most of the delegates went their own ways to visit the Mennonite communities spread over America and Canada—with mighty distances between them, often causing one to travel days and nights before reaching them. This way my wife and I visited many communities in California, British Columbia, Manitoba (the last two being provinces of Canada), Minnesota, Kansas, Indiana, Ohio and Pennsylvania. He who knows the map may see that I was in the eastern, western and central parts of America, and the western part of Canada, so that I traveled distances greater than a trip from Amsterdam to Petersburg and Moscow, and returning to Amsterdam via Constantinople and Naples.

It was striking that those Mennonites who live so far from each other (some of them living in big cities like Los Angeles, but most of them in small towns, where almost the whole population is Mennonite) had contact with one another and knew each other personally. I met brethren and sisters from California at a conference in the central states in America some weeks later. For that trip they need to pay the same as for a ticket from Amsterdam to Moscow. These people certainly sacrifice something on behalf of their church and their faith. This deeply impressed me, and I saw it as an example that puts our Dutch brotherhood to shame.

How alive those American Mennonite churches are! This comes out not only in the fact that the whole congregation takes part in the church services. If I arrived somewhere a day too late and the church had waited for me in vain, one would not notice this in the attendance the next day! It wasn't only in the big collections and offerings either that one noticed the fact that the churches were very much alive. Collections are

taken for many purposes. These brethren give a far bigger percentage of their income for church, missionary and relief work than we do. But most of all I noticed that the communities were alive. The deeply pious, religious life within the families themselves was in great evidence—and this is the most important part of it. Because I stayed in Mennonite homes all the time, and at some homes more than one day, I could observe this. Faith is central in their lives. All of life centers in faith. Not only are time and money given over to faith, but it is the center of their daily living. Of course, for some people this means only "the Church" (something superficial); for others, only religious habits (although one should not underestimate the value of good habits); but with very many of those whom I met, with whom I had deep-going conversations, and with whom I shared their troubles and cares, I was deeply impressed by their serious religious struggle: there was a daily contact with God, before Whom they took everything. God lives in their homes, Christ was the guest in their houses.

Especially among the Old Mennonites [the Mennonite Church] I got this impression. But many a Dutchman who may have heard something about them, might think: "Aren't those people very conservative, and don't they shut themselves off from the world too much?"

Surely, they are conservative and they do separate themselves from the world. Many of them cling to very old customs and won't even leave their old Pennsylvania-Dutch language, for fear of being drawn into the whirlpool of the world. But one should realize that America is an utterly dangerous country where everything is possible and gets enlarged enormously, where a human being gets rid of all traditions that could keep him together, and where he so easily could fall into unbelief and great sin in the larger social arena of demoralization. In this light, is it surprising to wonder about this: that these Mennonites remain close to one another, and want to save some of their old European traditions, in order to cling together, as a group, to Jesus Christ and his gospel?

Thus, you will find among the Mennonites the home and family life one misses almost everywhere else in America. With them there still re-



Mrs. Leendertz, from Holland, with Conservative Amish sisters from Indiana at the 1948 Mennonite World Conference.

mains the faith of our forebears, which they live out, and which so many people in America, perhaps not outwardly, but surely in their inner selves, have lost. One misses in them, however, the European culture—but where could one find that in America? In the cities? Ah, how superficial, how little good taste, for instance, even in the Metropolitan Museum in New York, for the great cultural treasures from Europe that have been gathered there are placed in the most heterogenous way.

When I talked about these things with an American, he said: "You must see us as pioneers." Well, the Mennonites in particular are pioneers. Their farms with wide-stretched fields are farms of pioneers. The stubble of the primeval forest still stands in the midst of their fields. Often they possess so many fields that they are unable to cultivate them intensively and thus, they only do what is directly needed. It is striking to see the many dead trees (which we would hate to see in our fields); but when I said something about that, I received the answer: "We don't need firewood." They do the necessary work; for the rest, there is no time. Yet they do know what is the ultimate necessity for humankind: God's revelation in Jesus Christ, and for that, they do have time. That most necessary part

is central for them from morn till night. It dominates home and work.

All of America is gadabout. When the Mennonites are not at home it is because they are in church. Also during the week, they get together to study the Bible together. Each of them participates actively in this. Every church member, young or old, has his task in the church service, in Sunday school, in Bible reading and mission study—and here it is not as in our country: such areas of work are left for the minister.

The methods of the American Mennonites would not fit into our ways, and I would not want to adopt them. Yet with jealousy, I think of what I have seen of active and intense church life, and above all, of the earnest piety, and the life in service for Christ who is Master in so many homes where I enjoyed an unbelievable hospitality.

Thus, I look back with thankfulness to those months my wife and I were allowed to spend in Mennonite America, and I hope that I have succeeded in having my readers feel a bit how different and much deeper the church life can be than it is in so many of our communities, and above all, that those Mennonites of the other side of the ocean are not an old-fashioned, narrow-minded group in the midst of modern America. No, in

the midst of that very modern, but also very superficial America, where one can get rich materially, but so easily can get poor spiritually, these Mennonites have kept the spiritual pledge in their simplicity and turning away from the world, and they do everything possible, day in and day out, to keep and hold sacred the highest thing given to mankind: Jesus Christ, their Savior and Lord.

Translated from: *Doopsgezind Weekblad*, October 23, 1948.

Glimpses of MWC in 1948

In 1948, Paul Mininger spoke on "The Limitations of Nonconformity" at the Mennonite World Conference sessions in Goshen, Indiana. In the excerpt below, he proposes four essentials that need to be kept in mind when talking about nonconformity.

The ideal of nonconformity has been strong among our Mennonite churches, and Mininger's points still carry meaning for our current experience.

1. The Mennonite Church needs a clearer understanding of the meaning of the doctrine of nonconformity to the world and a keener sensitiveness to the real conflict that exists between the church and the world. For most of us this is more necessary than an understanding of the limitations of nonconformity. The world is against the church. This world is not a friend of grace. The church dare never make peace with the world. The basic premise of this doctrine is sound and we need to dig deeper so that we may more fully comprehend the words of the Apostle Paul, "Be not conformed to this world."

2. The Mennonite Church needs a deeper experience of the Gospel and a more profound understanding of its nature and purpose. There can be no true understanding of the doctrine of nonconformity to the world without an appreciation of what God is seeking to do for man through Jesus Christ. The transformed mind ("Be ye transformed by the renewing of your mind") can be produced only by the Gospel. God is seeking to recreate in man the divine image of "agape" (love) and create in society a "koinonia" (fellowship) of the Spirit. His method of accomplishing

this purpose was to send His Son, Jesus Christ, into the world. He revealed the Father's love, took upon Himself the consequences of man's sins, and released the power of the Spirit that enables men to be made anew. By a faith-union with the living Christ, man is changed into the divine image. Love and fellowship flow from a life that is in living union with Christ. There are no "limitations" to this new life that is motivated by love. The entire Christian life is included in it. Love facing Christ responds with commitment and devotion; love facing sinners responds with a witness to the Gospel of the grace of God. When love confronts human need, it responds with sharing. When it confronts injustice, it responds with forgiveness and restoration. When it faces violence, its response is nonresistance. It must be remembered that this new life, which is different from that of the world, is made possible only by the Gospel.

3. The Mennonite Church must work more diligently at the task of properly relating the unchanging Christian message to the culture and civilization of our time. This difficult and continuing task must be undertaken in the light of God's revelation in His Word and under the guidance of the Holy Spirit. Proper recognition must be given to the interpretations of the past, but a living church is less interested in tradition than in knowing the will of God for its life in the culture and civilization of today. This task can be undertaken by the church only after it has had a transformed mind and is conscious of the basic difference between itself and the world. Only then can it "prove what is that good, and acceptable, and perfect, will of God."

4. The Mennonite Church of today must recover its sense of mission and rededicate itself to bringing the Gospel to the world. We often hear it said that "we are *in* the world but not *of* the world." We too often forget that we are *for* the world. If we concentrate our energies upon saving ourselves and preserving our traditions, or even upon being nonconformed, the values that we have will certainly vanish in our hands. The only way to really retain true spiritual values is to quicken them with the divine imperative of witnessing to the world. The paradox of Jesus is true for the church as well as for in-

dividuals. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

Book Reviews

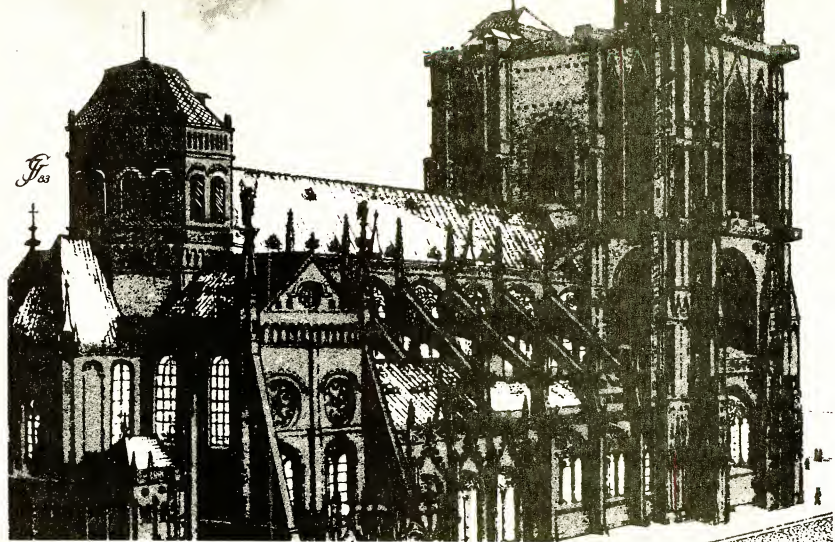
Cooking and Memories: Favorite Recipes from Twenty Mennonite and Amish Cooks. By Phyllis Pellman Good. Lancaster, Pennsylvania: Good Books, 1983. Pp. 96.

Amid aromas of favorite foods, Phyllis Pellman Good, interviewer and author of *Cooking and Memories*, invites us to the tables of twenty Mennonite and Amish cooks. Their kitchens contain not only good food,

but also conversation as cooks recount family and community traditions, values and recipes carried down from earlier generations. More than seventy-five photos by Kenneth R. Pellman add homelike scenes to our experience. "Food stirs memories," says the author, and for the historian, these memories enrich interpretations of Mennonite and Amish lifestyles in the twentieth century.

As a collection of ethnic Mennonite and Amish culinary practices, the fifty-two recipes are most typical of the Lancaster, Pennsylvania region. However, they will be easily recognized by cooks from other Mennonite and Amish communities. The recipes would not likely be served at dinner parties of "Bon Appetit" cooks, but the author's integrity is admirable as she acquaints us with

XI
Strasbourg
1984



This pen drawing by Jan Gleysteen depicts Strasbourg's single-spired cathedral.

cooks of another tradition—one where considerations of the availability and preservation of foods are taken seriously, where cooks cultivate a “food conscience” and an “awareness that food feeds the soul as well as the body.”

Menus and descriptions of community customs give an overview of the Mennonite and Amish cultural diversity. “Grandmother cooks” remember preservation techniques of the past such as burying pork ribs in fat, submersing eggs in lime water and drying apples for snitz pie. The author interprets these customs, allowing us to view ethnicity in transition and redefinition. She comments, for example, that in the Old Order Amish kitchens, “the days of serving pie, cake, a couple of puddings, and ice cream all at the same meal are passing.”

Phyllis Pellman Good’s diligence in exploring the ethnic Mennonite and Amish experience is commendable. Her strong commitment to sensitivity, integrity, and creativity in interpreting her findings is exemplified here and in other writing efforts such as *Festival Quarterly* magazine which she edits.

One could ask if a contemporary American audience would have interest in unfamiliar recipes and memories from Mennonite and Amish cooks. No doubt most of these readers will find *Cooking and Memories* both instructive and captivating as an alternative, but especially as an inspiration for meaningful human relationships, enduring values and, not least of all, an inviting kitchen table.

—Pat Swartzendruber

Petr Chelcicky: A Radical Separatist in Hussite Bohemia. By Murray L. Wagner. Scottsdale, Pennsylvania and Kitchener, Ontario: Herald Press, 1983. Pp. 219. \$19.95 (Canada, \$23.95).

Before this book was released, I heard that the author had learned the Czech language in order to research Petr Chelcicky only to discover that he needed the medieval Czech language instead—a disconcerting experience indeed! But he persevered and has produced in this book what a foremost Czech scholar in the New World declares to be “the most up-to-date and comprehensive introduc-

tion to Chelcicky in any language” (Jarold K. Zeman, Acadia Divinity College, Wolfville, Nova Scotia).

For years I have had a particular interest in men and movements that were the forerunners of Anabaptism. John Wycliffe and John Hus are among these, though neither are as strikingly similar to Anabaptism as Chelcicky. Chelcicky has been a forgotten prophet in the English-speaking world. We are indebted to Wagner for bringing this member of the train into sharp focus.

In his work, number 25 in the Studies in Anabaptist and Mennonite History series, Wagner has stated his purpose as follows: “to survey the thought and influence of Petr Chelcicky in an effort to make this obscure progenitor of the Unity of Brethren known to a wider public.” He credits his motivation to research this reformer to the force of Harold Bender’s observation that 16th century Anabaptists stand in close spiritual affinity with Chelcicky.

This story comes out of the 15th century context of diverse movements that combined to form the Bohemian Reformation. Chelcicky was a farmer, not a priest, and as such he did not represent either the educational or the social prestige that some of the early Anabaptist leaders did. Chelcicky was aware of the influence and convictions of John Wycliffe and the Waldensians, but his conviction was no mere copy of theirs, indeed his is radical. With the Waldensians, he anticipated the separatist ecclesiology of alternative communities/congregations of later Anabaptism along with a categorical rejection of the territorial premise of the more than a thousand-year-old church/state union. Furthermore, he advocated an ardent pacifism during a time of violent revolution, as well as rejected all Christian involvement in civil offices, the public oath, the use of the secular courts in settling disputes between Christians and the concept of purgatory, not to mention the use of organs and choirs in worship. With Wycliffe, he had a strong conviction for the primacy of Scripture, even with these strongly dissident views he endorsed infant baptism, defended transubstantiation, and apostolic succession. Yet Wagner shows that despite these inconsistencies, Chelcicky represents the most unalloyed type of separatist objector to the Constantinian premise to ap-

pear prior to the emergence of Swiss-South German Anabaptism in the following century. He was a strident perfectionist, if not primitivist, in that he believed that God’s will as made known in Christ was fully embodied in the faith and order of the New Testament Church which he understood to be a static monolith of truth preserved for all ages.

This book is not easy to read but it is extremely worthwhile. The style is packed and heavy but well worth the time and effort it requires to work through it. There are many trenchant resumes of Chelcicky’s thought. For example, “he simply affirmed that even the best society, no matter how conscientious in its commitments to righteousness, will inevitably resort to means of coercion and control, which are by very nature unchristian. The Christian has no choice but to abstain from political affairs. Societal responsibility is not the burden of Christian discipleship.”

I was perplexed a few times by Wagner’s turn of thought, as for example, he commented on Chelcicky’s criticism of Wycliffe’s use of the Old Testament in justifying the use of force, adding: “The denial of Old Testament authority suggests the Marcionite tendency that commonly marks the biblical interpretation of all nonviolent separatists.” Wagner is entitled to his reservations about pacifism, but his reference to the Marcionite tendency in connection with it is a gross misrepresentation of Biblical pacifism. In another instance, Wagner’s opinion seems to be an ill-advised judgement when he declares: “The separatist view of reality commonly assumed that the faithful of the true church are set apart from the world at a level above the foul affairs of profane people.” Such a cynical comment seems uncalled for in an historical biography.

The book is illustrated and thoroughly documented, indexed, and provided with a comprehensive bibliography. The author, who is professor of Historical Studies at Bethany Theological Seminary, Oak Brook, Illinois, is to be highly commended for this substantial contribution to the rapidly growing fields of both peace studies and Anabaptism. He puts the English-speaking world in his debt for having made available this long overdue segment of pre-reformation history.

—Gerald Studer

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An Interview with John F. Funk

The following interview, published by permission of the Bucks County Historical Society of Doylestown, Pennsylvania, was secured by Robert F. Ulle of the Germantown Mennonite Church Corporation. We include it here as it sheds light on the man, John F. Funk, and his era of history.

Charles Rittenhouse of Chicago, Illinois, the son of Moses F. Rittenhouse, formerly of the Niagara Peninsula, Canada, interviewed John F. Funk, editor of the Herald of Truth, of Elkhart, Indiana in 1924.

I was born in Hilltown Township, Bucks County, Pennsylvania, thirty miles north of Philadelphia, on the sixth of April, 1835.

In my nineteenth year, 1854, I commenced teaching in the public schools of my native county. Three years later I received an offer from Mr. Jacob Beidler, of Chicago, Illinois, who, with his brother Henry Beidler, was the proprietor of an extensive lumber business, for a young man that would adapt himself to the work, and I decided to give up my school teaching and accept the offer to come west.

Q. Did teaching in those days pay?

The first year I taught, my salary was twenty dollars a month, and the school term was five months. At the close of my first term, I took a term of schooling at Freeland Seminary, which helped me to a position in Montgomery County, where I received for my services twenty-seven dollars a month. The third year of my teaching, during the winter of 1856-57, I secured the same school I had taught the first year of my teaching, for the sake of spending the last period of my Eastern life in my home with my parents and others of the family, and took up the work again at twenty dollars a month.

In beginning work for Mr. Beidler, the first thing I had to do was to oversee the workmen, about forty in number, who were engaged in clean-

ing the docks of the mud that had been dredged out of the river to give the river the required depth of water for the ships to go in and out. The required depth was thirteen feet. The river was the receptacle for the off-fall of the slaughter houses and was very foul.

Q. How long did you work for Mr. Beidler?

Four years. I went west in 1857 and remained with him until the spring of 1861, just about the time the Civil War broke out. About this time an offer was made by Mr. Beidler to James McMullen, who had been in the lumber business working for Alexander Officer about twelve years, and was well posted in this life of business, to organize a new company, consisting of Mr. Beidler, Mr. McMullen and myself. We commenced our business at number ten North Canal Street, and also had an additional yard at the corner of Desplaines and West Lake Street. The name of this firm was McMullen, Funk and Company.

Q. How long did you stay in the lumber business?

I was there until the spring of 1868, when I sold my interest to Alexander Officer, Mr. McMullen's former employer.

Q. Then after you sold out did you come to Elkhart?

I worked a year longer in Chicago, settling up the old business. It took about a year to collect the accounts and get the business all into proper shape.

Q. Did you go to Chicago by way of Canada?

I went from Philadelphia to Niagara Falls, and crossed the suspension bridge, which was the first of the kind I ever saw. Then we took a train and went to Beamsville, and from Beamsville, we walked about three miles to Mr. John R. Rittenhouse's place. My partner, who was with me, was very much sur-

prised to see the fences they had there. He wondered what kind of cattle these people had in Canada—eight rails high and he could hardly climb them.

Q. How long did you stay in Canada?

About two weeks. We were there from the beginning of the month (April) to the the eleventh—the biggest part of two weeks, and then we took the train over the Michigan Central and came to Chicago on Saturday morning—a cold bleak northeast wind was blowing and we thought it was an awful place to visit. I had a good overcoat, but when I got there the wind seemed to go right through a person, and there was mud everywhere.

After I came to Chicago, through the kindness of a neighbor—a young man by the name of Lord, who lived the second door from us—I went with him to a Mission Sunday school at the corner of Chicago Avenue and Wells Street, close to a place where the Moody Institute now is. There



John F. Funk around 1860.

was an old dilapidated church there that was not used and a few active workers started a Mission Sunday school. This was the place where I first met D.L. Moody, who was a teacher there. Through the influence of Mr. Lord and others, I was soon installed also as a teacher, and thus worked together in the same Sunday school. Of course, we did not get together much on week days because Mr. Moody was a clerk in a shoe store on East Lake Street, and I was working at the lumber business, so that during the week there was little opportunity of meeting together any day except Sunday.

On a certain Sunday, I was distributing tracts after Sunday school in the vicinity of Oak Street on the north side, and saw as man walking along at a distance, whom I soon discovered was Moody. As he had to go home the same way I went, I waited until he came to where I was, and we walked together down to the Methodist Church Block at the corner of Clark and Washington Streets, and attended a Young People's Meeting. That was the first Young People's Meeting I had ever attended, but it was by no means the last.

Sometime later I became a teacher in the Bourbon Street Mission Sunday school, near the corner of Chicago Avenue and what is now called Ashland Avenue.

Q. Who induced you to come to Elkhart?

After I had been in Chicago awhile, I had become a member of the Mennonite Church, and I supposed that it was the only Mennonite Church, but I found later on that that was a mistake. There were others there which I did not know of, and as a matter of course, I became interested in the work in the Mennonite Church rather than any other church I came in contact with. I was looking around for a church where I could sometimes, at least, attend public worship with my own people.

In 1862 I came to Elkhart on a visit, and attended at that time the baptismal services where forty-eight

persons were baptized and united with the Church. I was always very much interested in the young people, and I had become quite a Sunday school worker. At one time I was a scholar in one Sunday school, a teacher in another, and superintendent in a third, and I attended these three Sunday schools each Sunday, besides the two regular church services. Then with all these interests, I met here Bishop J.M. Brenneman of Elida, Ohio, who was officiating Bishop at the meeting above referred to. He questioned me pretty closely, and hardly knew whether I was still a faithful Mennonite after living so long in the city of Chicago, but I answered his questions and was able to convince him. His visit was on the last Sunday in May, and it was the anniversary Sunday for the Sunday school. In the afternoon his companion, an aged minister from Lancaster County, Pennsylvania, came also to visit me and they were my guests. I told them that the Sunday school where I was superintendent was going to have an anniversary session that day, and kindly invited them to go with me. These people were opposed to Sunday schools, and did not think Sunday schools were a good thing for people to have, but they readily consented to go with me. When we came to the school, I gave them good seats, and we had all kinds of nice exercises, singing—the classes had separate singing—and repeated Bible verses. We had a nice address from the old superintendent who had been there before, and had a real good meeting. Then these old brethren, as much as they were opposed to these things, took an interest and were pleased with the services. Old Brother Nissley wrote me a very nice letter and encouraged me in the work, etc. Then Brenneman and I had a conversation about what we could do for the Mennonite Church, and the matter of publishing a church paper came up. We talked it all over and he was interested and thought it would be a good thing and a blessing to the church and all that. So, I was

encouraged in my idea of doing something for the benefit of the Church. I had written a little book on this line, and he too was thinking of writing one, but he was afraid that he might be persecuted or in some way mistreated so he didn't write, but when he found that I had published my book and no harm came to me, he wrote his book and sent it to me to have it prepared for the printer. This being done, I made arrangements in December, 1863 to commence to publish the paper, and January, 1864, I printed and circulated the first number of the *Herald of Truth*—the first English paper that was ever published in the world for the Mennonite people. The *Herald of Truth* was published in Chicago for three years before I came to Elkhart. There was one German Mennonite paper that had been started before. It was published in German and was called *Volksblatt (People's Paper)*. The publisher was John Oberholtzer of Pennsylvania.

On the sixth of April, 1867, I came from Chicago to Elkhart. I had been there ten years within five days. I located at the corner of North Main and Jackson Street in the basement of what was once known as the Conn Music Store—in a basement room about thirty feet long. In September, 1867, I bought the present sight and built the present building of the Mennonite Publishing Company, a building sixty feet deep and twenty feet wide to be used for the publishing house, and on January 1, 1868, I moved into the building. Elkhart had 3,100 inhabitants at the time I came here.

Q. Who was Michael Kaegy?

After starting the publishing of the *Herald of Truth*, I found that I had taken too big a mouthful. During the day I worked in the lumber office, and at night I wrote and translated and prepared copy for the *Herald of Truth*, and *Der Herold der Wahrheit*. I did all the business at my home, mailing, corresponding, and everything except the typesetting and printing, and I was working nearly day and

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night. I would work until I would be so tired that I would have to lie down on the floor on the carpet to rest, and I would lie there until the hard floor would make my bones ache, then I would get up and go to work again. But, I soon found out that this would not do. I could not do it all, and I found out about this Michael Kaegy, a young man from Virginia, who had a good education both in English and German, but was not able to do hard work. So, I induced him to come to Chicago and take the place of sub-editor of the two papers, at which work he continued for a number of years, but being in feeble health, he went out in harvest time to his brother-in-law's farm and worked there during the harvest, and took sick and died.

Q. What about the Health Institute at Battle Creek, Michigan, and who induced you to become interested in it?

Michael Kaegy and D. Brenne-man, Mr. Kaegy's brother-in-law. I practiced it for sometime and lived according to their rules and system of living, eating only vegetable foods, and I got very nervous and helpless in my work, and hardly knew what to do with myself. One day however, we had company, and I went to the meat market and bought some nice beef-steak, and my wife prepared it—and she knew how! I ate the meat and that afternoon I felt like working again. I thought if that was the way that eating meat restored my former vigor and ambition, I would not exchange the meat eating habit for the light food in which there was so little nourishment.

Q. What was the average cost of lumber at the time you went to Chicago?

When I went to Chicago there was a general break down of prices in everything. We paid our workmen in the yard seven shillings a day for the work during the summer of 1857. How they lived of course, I do not know, but of course, they lived all the same. The lumber came down in price and dressed flooring, which previously had been sold for twenty-five dollars a thousand, was reduced in price until it could be bought for from twelve to fifteen dollars per thousand feet. In 1861, when the new firm of McMullen, Funk and Company was organized and commenced business, their average cost price during the early summer months was five dollars a thousand and the average selling price seven dollars per

thousand feet. When navigation closed in November, we had about one and a half million feet piled in our yard. Lumber advanced about two dollars a thousand in price, which gave a very good profit for that year's work.

Mr. Beidler was a very successful business man. In Pennsylvania, he built a house as boss carpenter for \$115.00, which took him and his partner the greater part of the summer. He afterwards went to Springfield, Illinois, and conducted a general grocery store there. At that time meat could be bought so cheaply that it would take a family several days to consume enough to find change of money small enough to pay for it.

In 1842 he married Mary Ann Funk, my half-sister, and lived in Springfield until 1844, when he loaded his goods on a wagon and with two horses lugged his wife and his goods and himself 150 miles through the Illinois Prairie mud to get to Chicago. When he was married it took them two weeks to take the trip from Philadelphia to Springfield, Illinois. They went from Philadelphia to Pittsburgh by rail and canal boat conveyance, and then down the Ohio River to St. Louis, and then up the Illinois River to Springfield by steamboat. In Chicago he engaged in the sash and door business on the North Side, and later made his home on the West Side.

There was a merchant tailor by the name of Greenwalt who had a lot for sale on South Water Street, for which he wanted one thousand dollars. Mr. Beidler, having an eye on the lot, went to Mr. Greenwalt and told him that he understood that he wanted one thousand dollars for the lot, and he would take it at that price. Mr. Greenwalt said, "Not for a thousand dollars. I want two thousand." Mr. Beidler returned to his home and let the matter rest. A little later on he thought he might do well with it even at two thousand dollars, and offered the man two thousand; but he said again, "No, not for two thousand dollars, I want three thousand." Mr. Beidler later came to the conclusion that he would pay him three thousand, and do well with it even at that price. When he came to offer him that amount, he said, "No, not three thousand dollars, but four." Mr. Beidler then left the matter altogether, and taking his wife, went

for a visit to his old home in Pennsylvania. After receiving a letter from Chicago one day, he read it and something stirred up his mind to the fact that he must at once return to Chicago. Turning to his wife, he said, "Mary Ann, tomorrow morning we will start home." They had not finished their visit and no one knew why they were cutting it off so short. Years afterwards, when I boarded with him he told me the story. The letter had informed him that business was booming under the increasing rise of property, and the lot would not be exorbitantly high even at four thousand dollars. When he came home he went to Mr. Greenwalt and bought it at four thousand dollars. A short time later he sold the same lot for sixteen thousand dollars.

Q. What assistance did you give the Mennonites in Russia in settling in this country?

Over a century ago the Mennonite people in Europe were outlaws, not esteemed by the Government, and so treated by the people. They could not get a deed for their land, and had no rights and privileges as citizens in the country. They stayed just wherever people would let them stay, and when persecution came to them they fled to some other locality and took shelter in the mountains, in caves, in the woods, or any place that they could hide from the general public.

The Empress Catherine of Russia learned about the condition of these people in Germany, and learned that they were good people, economical, industrious and worthy citizens, and offered them so many acres of land, freed from military service, general taxes, etc. She also gave them the privilege to manage their own villages, and have their schools and church services in their own native language and some other privileges if they would come and settle on the steppes of Russia. However, they paid little attention to this favorable invitation at the time. Later however, Empress Catherine died and then her son, Paul, became the Emperor of Russia. Upon his discovery of what his mother had promised these people, he immediately renewed the offer and took means to let these people know what he was willing to do for them, and soon they began to emigrate to Russia, although they had great difficulty in making the journey. One family especially, it was told, put their little belongings into a

baby cart and pulled the little cart with them making the journey on foot from Germany to Russia. Finally those steppes were turned into fruitful fields, and the Mennonite settlement became the wheat supply country of Russia.

About a century after this, when new rulers had been brought into power, these privileges which they had enjoyed were taken from them, and they were required, to a certain extent, to do military service. Otherwise their privileges were reduced to a very large extent, so they finally sought to find homes elsewhere, and naturally, they began to study emigrating to America.

Cornelius Jansen, who for a time filled the office of counsel at Berdiansk, took an active part in this movement of settling in America, and wrote me a letter. I answered him what he wanted to know, and he had also a number of other letters, which he had published in a little book and scattered around among his people. This of course, was an infringement on Russia's law, and he was ordered to leave the country within thirty days. Afterwards he obtained a little extension on this time, sold his property, at a sacrifice of course, and with his family came to America. The publication of my German paper brought me into prominence with these people, and when the first parties from Russia came to America, they naturally came to Elkhart, and I helped them all I could.

In 1873 they sent twelve of their most prominent men to America to investigate the country and to find a suitable place for their people to locate, and I traveled with them for eight weeks through Manitoba, Minnesota, Dakota, Nebraska, etc., and found a number of places that were favorable for their needs. When they finally came, they scattered in those western states.

When the immigration of the Mennonites from Russia was on, we had a sick child and had lost sleep for several nights. On Saturday night, a little before midnight, the child died. It was in the summer time, and as the day dawned, two men came to my door inquiring if Brother Funk lived there. Answering in the affirmative, one said, "We are Russian Mennonites. We have just arrived from that country. We are out here on the platform of the depot—twenty-seven

families with sacks and packs—and we don't know where to go. We have some heavy packages of goods and some old people who cannot walk well. We need help." It was a trying moment, but something had to be done. I hitched up my team, and knowing of a roomy house, I obtained the key and told them to go in. It was near the church, and I also unlocked the church and said, "When the house is full, let the rest go into the church." I hauled their heavy boxes, and the lame and old brethren and sisters who could not walk to the house I had opened. I then called on a grocer I knew and told him the circumstances, and told him to give them meat, flour, coffee, sugar and anything else they wanted, advising him that they had money and would pay. They have come in from their long journey and must have food, etc. He served them. Then I said, "Now you have what you need, and can now take care of yourselves." They agreed and I went home. They washed and cleaned up and fixed their dinner, and at two o'clock they held religious services in the church. They stayed a month and then pulled up and went to a place selected in Kansas.

One young man was sick. A friend stayed with him and waited on him. He then died and we took him out eight miles into the country and buried him with our people at the Olive Church graveyard. We came back home about four o'clock, and when I came to my desk I found a telegram—"At six o'clock Buller will come to Elkhart with 700 people."

What could I do with a company of 700 people coming to Elkhart. I sat down to think. I went to one of the railroad heads and said to him, "When these people come, push the train out on a side track, and let them stay in the cars tonight. Tomorrow we will put all the young men to work and build a long barrack with a roof, and take care of them in that way. In the evening I met with the representatives of four western railroads, and we planned to send them to Lincoln, Nebraska, into the fairgrounds, and in this way they were taken care of with little difficulty. Thanks be to the Giver of all good.

When M.F. Rittenhouse came to our house we received him gladly, and made him the offer that he stay and have his home with us, and that we would not charge him any board

until he was able to get work and earn something for himself. His first job was scattering advertising bills for a physician, for which he received about fifty cents a week. After that he found another place where he did the same kind of work. He then obtained a position in a printing office. Here he had to sweep and clean the rooms, clean the spittoons, etc. His next work was in a planing mill where he earned about five or six dollars a week. Later he worked for a time in the lumber yard for McMullen, Funk and Company. He finally accepted an offer from our common friend, Mr. Beidler, where he obtained the opportunity of having a business under the name of Rittenhouse and Embree, and where he made good and did much for others and made many hearts glad by his kindness and generosity.

MCC in Europe: Material Aid

The Mennonite Central Committee's first efforts in post-war Europe were to bring relief to the homeless, the hungry and the naked—victims of the war. Though North American Mennonites were few in number in comparison to some of the better known denominations, MCC's contributions of food and clothing were equaled only by one other relief organization.

MCC material aid headquarters in Kiel (Germany) and, later in Hamburg, received many request letters and thank you notes for food and clothing.

April 30, 1947

To the Mennonite Central Committee Relief, Krefeld

Dear Children in Canada,

My five-year old girl, Veronica, asked me to write to you for she can't yet write. She said to me: Let us thank those unknown children from overseas that they sent us such a delicious food.

Can you imagine, children from overseas, that some of those who had their meal in the same place like me had never seen raisins and did even not dare to touch them? I had tasted some before when my grandmother had given me some last Christmas but they were hard and old like stones for they had been hidden for a very long time in our pantry.

But do you know what we all like



Child feeding in the British Zone of Germany. The gingerbread men were baked with MCC flour.

even more? The big white rolls! They are as white as snow and when I come home, I share it with my little two-year old cousin, who finds them delicious too.

My mother told me I have got already fat since I take your food. And what fun that is each morning. Two children from the neighborhood call for me at about 10 o'clock. We think, it's our school where we go to, and on the way to the restaurant we laugh and make noise with the spoon on the dish we take with us. And all the children we meet there, what funny names we hear! Imagine, one is called Ellinor like my favorite dolly. There are very nice aunties who give us the soups and help the younger ones with eating. And when my mother comes home from her work in the afternoon, I tell her what food we had in the morning and what fun we had.

I hope someone will show you this letter that you see, we are very grateful about your gifts.

Yours truly
Veronica

I had to write these lines because it was the feeling of my heart to express in my poor English words a little the gratitude I have for all the good you do for our children.

Yours truly,
Mechtild Feuerhake

Krefeld, July 24, 1947

I know your address of a label which was pasted on an empty tin;

also I have heard of your magnanimous reliefs. As I have not relationship in the country or in foreign countries and here the famine is large, I ask you for relief.

I am a single official and live together with my mother. The food, which is apportioned us by the food cards, is very little. The food allotment for a period—four weeks—is scanty enough for one week. It is possible to buy provisions at the black market but for my salary each month I can get a pound of butter at best.

Now we are—my mother and I—starvelings by profession. Daily we get more meagre but always we hope God will turn this time of famine in a normal time.

Therefore I ask you for relief. If it is possible I like to pay your present. Already today I thank you very much.

Yours faithfully,
Clemens Meyer

The 14th of August, 1948

At the 5th of May I already wrote a letter to the Mennonite Central Committee and today I got the answer where they ask me to keep in touch with the Mennonite Central Committee office in Kiel. Therefore I direct this letter to you.

In 1945 I had to leave our house in the southeast of Germany together with my four children. We saved nothing than our life. My husband had to fight against the Russians and I didn't get any news from him till now. Four years I am quite alone

with my four children and it is a very hard life, for I have no time in taking besides care for my children to work anything for other people to get money. Therefore it would be a large aid for me if one of my boys will go for some months to a children's home perhaps in Holland. Mennonite Central Committee told me that it would be possible next summer and I should be very glad if you would announce it to me.

Before I come to an end I have another question for you: do you know any address which I may write to where I might get some dressing for my children? I have a boy of 6, another of 11, the third is fourteen—he will visit school—and a daughter of 17 years of age. She earns no money because she learns still for her later profession. Now winter will come soon and I have no warm dressing and underdresses for them.

Please will you be so kind as to send me such an address or will you give my letter to such an office.

I am yours thankfully,
Erna Hradetztsy

According to an MCC report, the following represents the scope of actual material aid distributed in 1950.

Kinds and values of supplies:

Food - 440 tons (valued at \$171,000.00.

Clothing - 162 tons (valued at \$440,000.00).

Geographical areas covered by distribution:

Western Germany and east sectors of Berlin.

Concentration in Schleswig-Holstein, Bavaria, Nord-Rhein-Westfalen and Pfalz.

Recipients:

Our supplies were divided roughly as follows: 25 percent to institutions (refugee camps, mental hospitals and other institutions for care of the sick, children's homes, old people's homes); 15 percent to rehabilitation programs (children's homes, neighborhood centers, refugee services, resettlement program); 60 percent direct to individuals through package or large scale personnel distributions.

The work is done in two ways:

60 percent of the clothing was given out by our own workers in

directly supervised programs; 40 percent of the clothing was handled by German counterpart or other German agencies or groups. 15 percent of the food was given out by directly supervised programs; 85 percent of the food was handled by German agencies.

And yet, at the end of the 1940s, the spiritual side of MCC's program became clearer. Robert Kreider noted the following as 1949 came to a close.

Our program in Europe is in transition. The past six months confirm a trend. Three or four years ago we came to Europe and centered our first efforts on material aid distribution. We administered child feeding programs, distributed packages to refugees, clothed thousands, pro-

vided transport services, and did a host of concrete relief tasks. Retaining these services, we have pushed beyond the emergency programs to seek "plus services", services which transcend the immediate emergency. So neighborhood houses and community centers have emerged, student centers and camps for vagrant youth, rehabilitation homes for children, refugee counseling services, conference centers, summer work camps, student exchange. We greet this trend. It is the logical extension of relief work. We find that resident groups want us to remain on in Europe to share with them in pushing forth into these new frontiers of reconstruction—essentially moral and spiritual reconstruction.

In a work camp recently a young man came and said that his whole life

had been changed through the camp experience. One's observation confirmed this statement. Such "spiritual reconstruction" lies in a realm beyond material aid. We are feeling our way on this frontier beyond relief. It is a new level of service midway between relief work and missions. We are not gathering new souls into new churches. We are, however, seeking to mediate to men and women the New Testament message in all its contemporary relevance in word and practice. It is welfare work and yet it is beyond welfare. It is mission work and yet not fully. It is service in the name and spirit of Christ.

Paul Peachey has expressed it thus: "I'm sure all of us are very much convinced that our MCC relief service has been a most effective witness, that for this time no better method could have been devised to build, to lift up, to restore faith and hope. But I'm sure that we are equally conscious that with this the task has not been completed." Paul continues: "We need to plan consciously our total strategy, and to discover projects and methods, to help reconstruct in a total way lives that have been crushed, to make plain the Christian way to those who have lost it, to bring the Christian message into the grips of those seeking reorientation, to break down the prejudices of those disillusioned, to offer a positive philosophy to those who must turn from a past failure, and to infuse new life into existing churches. Much of this sort of thing is being done incidentally in our own present work. In fact, what we are doing now is embryonically that which needs to be developed as we go forward."

Amerikanische Mennoniten bringen Euch Lebensmittel



„Im Namen Christi“

This logo with the accompanying words, "In the Name of Christ", became a familiar sight to many war-stricken Germans.

News and Notes

Bucks County Tombstone Inscriptions, Hilltown Township, compiled by Frances Wise Waite is a collection of all the tombstone inscriptions known to exist in Hilltown Township. Among the cemeteries included are Blooming Glenn Mennonite Church, Calvary Church, Perkasio Mennonite and Silverdale Brethren in Christ. Six other cemeteries are also included.

This collection was transcribed during 1980-83, in cooperation with

the Library of the Bucks County Historical Society, by Edna Mae Loux, Frances W. Waite, Roberta Daymon, Jennie Sperling and others. Care was taken to record as many names and dates, and as much genealogical information as possible from the tombstones. The soft cover book of 212 pages contains approximately 7,500 names with data. It includes maps and an every-name, every-spelling index. Copies are available from the Bucks Co. Genealogical Society, P.O. Box 1092, Doylestown, PA 18901 for \$17.50 plus \$1.50 for postage and handling.

Recent Publications

Diefenbacher, Karl et al eds. *Schweizer Einwanderer in den Kraichgau nach dem Dreissigjährigen Krieg*. Elizabethtown, Pennsylvania, 1983. Pp. 296. \$22.00

Eby, Martin Christian, Compiler. *Family and Descendants of H. John and Sarah L. Eby: Along With Historical Background*. New Holland, Pennsylvania, 1976. Pp. 66. \$3.95.

Friesen, N.N. *Recollections From My Childhood and Life: Written in 1977-1980 for my Children . . .* Clearbrook, British Columbia, 1980. Pp. 82. Order from author, 308-2211 Clearbrook Rd., Clearbrook, B.C. V2T 2X4.

Goering, Victor and Committee, Compilers. *Descendants of Joshua Zerger, 1858-1910 and Freni Stucky Zerger, 1860-1927 . . .* North Newton, Kansas, 1981. Pp. 126. \$15.00.

Graber, Lester F. *The Amish Settlement at Vilonia, Arkansas*. Bronson, Michigan, 1984. Order from author, 917 1/2 Dewsenberry Rd., Bronson, MI 49028.

Graber, Ora. *The Graber Immigrants: Ancestors-Descendants-Connections: 1650-1984*. Bronson, Michigan, 1984. Pp. 691. \$17.50.

Graber, Ora A. and Fanny. *Daniel Mullet Family History and Records: Daniel Mullet, 1854-1923 and Susanna Yoder, 1856-1934*. Bronson, Michigan, 1984. Pp. 78. \$6.75.

Huckel, Jean. *The Graber Family*. Cauthenans, France, 1984. Pp. 9. Order from John Oyer, 1700 S. Main St., Goshen, IN 46526.

Johnson, DeLilah D., Compiler. *The History and Records of the Benjamin*

Deckert Families, 1534-1982. Marion, South Dakota, 1983. Pp. 152. \$10.98.

Kanagy, Ezra J., Compiler. *The Peachey Patriarch of Big Valley*. Belleville, Pennsylvania, 1983. Pp. 31.

Lehmann, Jakob. *Erlebnisse aus früheren Jahren vom Sonnenberg*. Tavannes, Switzerland, 1983. Pp. 66. Order from author, Zeughausweg 2, 2710 Tavannes, Switzerland.

Lehmann, Jakob. *Lehmann-Familien vom Sonnenberg, Schweiz bis Amerika während mehr als 100 Jahren*. Tavannes, Switzerland, 1981. Pp. 78. Order from author, Zeughausweg 2, 2710 Tavannes, Switzerland.

Linder, Eva, Compiler. *Joseph Conrad Genealogy (1821-1984)*. Alliance, Ohio, 1984. Pp. 73. \$4.00. Order from compiler, 10650 Beech St. Alliance, OH 44601.

Loewen, Solomon Keppke. *History and Genealogy of the Jacob Loewen Family*. Hillsboro, Kansas, 1983. Pp. 208. \$28.50. Order from author, 201 East A Street, Hillsboro, KS 67063.

Mast, Andrew, Compiler. *Descendants of John J. Hershberger (1845) and Catherine Miller (1845): from 1845-1983*. Topeka, IN, 1983. Pp. 116. \$6.00. Order from Sharon Mast, R.R. 1, Box 172, Topeka, IN 46571

McGrath, William R. *Contentment: The Life and Times of Jacob Hertzler, Pioneer Amish Bishop, 1703-1786*. 1984. Pp. 176. \$6.00. Order from author, 8107 Magnet Rd., Minerva, OH 44657.

Mierau, Thomas B. *William O. Dick's Story of the Johann Friesen and Maria (Klassen) Friesen Family*. Wichita, Kansas, 1984. Pp. 13. \$4.00. Order from author, 1508 Fairview, Wichita, KS 67203.

Nisly, Clara and Wilma Helmut. *Family Record of Abraham C. Nisly and his Descendants and Supplement*. Hutchinson, Kansas, 1983. Pp. 100. \$8.00. Order from Clara Nisly, R. 1, Box 125, Hutchinson, KS 67501.

Page, Doris L. and Marie Johns. *The Amish Mennonite Settlement in Butler County, Ohio*. Trenton, Ohio, 1983. Pp. 51. \$4.95. Order from Doris L. Page, Trenton Historical Society, 310 Hamilton Ave., Trenton, OH 45067.

Peters, K., Compiler for Ernest J. Klassen. *Genealogy of Abraham Riediger, 1782-1978*. Winnipeg, Manitoba, 1978. Pp. 206. \$17.00. Order from E.J. Klassen, 467 Park Blvd. E.,

Winnipeg, Man. R3P 0H2.

Sherk, Thomas A. *The Sherk Family*. New York, 1982. \$19.50. Order from author, 23 Pleasant Ridge Dr., West Hurley, N.Y. 12491.

Suter, Elam, Compiler. *Family Record of the Abraham and Elizabeth Suter Family*. Pp. 18.

Swartzendruber, Morris. *Elmer and Mary Swartzendruber*. Kalona, Iowa, 1983. Pp. 138. \$7.50. Order from author, Box 95, Kalona, IA 52247.

Yoder, Mary Lois, Compiler. *The Yoder Book*. Dover, Delaware. Pp. 112. \$10.00. Order from Daniel V. Yoder, Route 3, Box 253, Dover, DE 19901.

Yoder, Mrs Jonathan and Ida Yoder, Compilers. *Family Record of Simon H. Yoder and his Descendants*. Belleville, Pennsylvania, 1983. Pp. 150. \$7.00. Order from Elmer L. Bontrager, Route 1, Box 155A, Millersburg, IN 46543.

Yoder, Sylvan M. Compiler. *Family Record of Jeremiah Yoder and Fannie Bender*. Carlsbad, New Mexico, 1975. Pp. 87. Order from author, 1112 Irvin, Carlsbad, NM 88220.

Yoder, Thomas. *The Christian Yoder Legacy and Family Record*. Normal, Illinois, 1983. Pp. 80. Order from author, 1717 Braden Drive, Normal, IL 61761.

Book Reviews

A Guide to the Art Collection of the Mennonite Library and Archives. By Ethel Ewert Abrahams and David A. Haury. North Newton, Kansas: Bethel College, 1983. Pp. 501. \$25.00 postpaid.

The Kansas Committee for the Humanities assisted in funding the project of identifying, accessioning, photographing, and cataloging the nearly 500 paintings and etchings in the art collection of the Mennonite Library and Archives of Bethel College. This collection includes more than a dozen etchings of Menno Simons, etchings of other Anabaptist-Mennonite ministers and leaders, exterior and interior etchings of Mennonite meetinghouses, and paintings and drawings of many Mennonite artists

Most of this collection was acquired through donations or purchases by Cornelius Krahn, former

library director, to whom this book is dedicated. Ethel Abrahams completed the identification and description portions of the project. David Kreider produced prints and slides of all items and David A. Haury edited the book.

It is a book of eight and a half by eleven inch sheets printed on one side only and bound in a Wilson-Jones pressboard Redicover. Each sheet contains an identification of the artist, nationality, date or period, title, medium, dimensions, condition, signature, description, and notes or as many of these as are known or appropriate in each instance. In the lower righthand corner of each page is a reproduction of the item, frequently with information about date received, date cataloged, and acquisition source. Set in a brief biographical format, descriptions of the subjects and the notes about the artist(s) are succinct but most helpful.

In a few instances, I found what was to me disappointingly brief information (as in items 404, 409), or erroneous data (as in the characterization of Arminius' theological system, 424) and a few typographical errors.

This book is helpfully indexed by both artists' names and subjects. It shall certainly serve as a most helpful source of information concerning the art holdings of a notable Mennonite library and archives in this hemisphere.

—Gerald Studer

What Mean These Stones?. Edited by Leonard E. Buck. Available from Historical Committee of Bible Fellowship Church, Ralph D. Cole, 113 Floyd St., Staten Island, New York 10310. Pp. 103 plus photos. \$5.95 plus \$1.05 for mailing.

The year 1983 marked the 125th anniversary of the Bible Fellowship Church and the 100th anniversary of its Annual Conference. In the book's introduction, the Historical Committee of the Bible Fellowship Church recognizes that 1983 is also the 300th anniversary of their spiritual parents, the Mennonites, coming to this New World. To those persons with a wide interest in Mennonite history, it should be said that the present name of this branch of the Mennonite family is the fourth in its history. This group first adopted the name of

Evangelical Mennonites in 1858, then changed to Evangelical United Mennonites in 1879, then to Mennonite Brethren in Christ in 1883, and finally to the Bible Fellowship Church name in 1959.

The Franconia and General Conference Mennonites can only be embarrassed now to learn that this group began as early as 1853 to hold prayer meetings in their homes at a time when such were not looked upon favorably by either of the parent bodies. The benefit of these prayer and Bible study meetings along with the promotion of family worship and protracted public meetings eventually prompted the first meeting of preachers sympathetic to these practices in September of 1858 in the private home of David Musselman. Here the new conference was begun. Careful minutes were kept of these annual, and sometimes semi-annual, meetings of these ministers in handwritten form in the German language until 1896 when they began to publish them annually.

An earlier intention of the committee that prepared the book here under review, was to publish these early minutes translated into English in time for this anniversary year. The committee sought the counsel of representatives of the historical interests of the Franconia Conference and the Eastern District of the General Conference and they agreed together after extended discussion to postpone this publication in order that these early minutes could be translated and published in a manner that will prove to be of maximum usefulness to posterity. Another indication of the awakening historical interest within this denomination is the preparation now in process of a thorough history by Dr. Harold P. Shelly, Professor of History and Greek at Nyack College, Nyack, New York.

A member of the Bible Fellowship Church Historical Committee expresses the current situation well when, in a personal letter to this reviewer, he wrote: "The Bible Fellowship Church . . . is Mennonite in origins . . . (but) . . . retains few Mennonite distinguishing marks at present . . ." In fact, in its theology today, the denomination turned from an Arminian theology to a Calvinistic one in many of its congregations. A major factor in this change is that many of its ministers

have come out of non-Mennonite Christian traditions. It is fair to say that few members of this group are interested in their Mennonite roots though the formation of an historical committee has revived this awareness and interest on the part of some. The Historical Committee members are currently: Rev. Richard E. Taylor, archivist; Rev. Willard E. Cassel; Rev. Leonard E. Buck; and Rev. Daniel G. Ziegler. Their names were unfortunately (or modestly) omitted from the Introduction to this anniversary book.

This group of fifty churches are now to be found in the states of Pennsylvania, New Jersey, New York, Delaware, and Connecticut. In addition to the institutions whose histories are briefly included in this book's miscellany of chapters are the Pinebrook Bible Conference Retreat Center, a home for the aging, Pinebrook Junior College, an active church extension department, and a Board of Foreign Missions. One of the Historical Committee members, Leonard Buck, who served as editor of this book, was a missionary in South Africa for many years.

This paperback book contains a fascinating collection of selected items including a retrospect and a brief article on Our First Church, an account of the Church and Missions, a history of their camp meetings with a separate story of the purchase and ministry of Mizpah Grove, and a reprinting of the first Confession of Faith and Church Discipline which is particularly noteworthy since only a copy or two of this original document are known to exist. These items are concluded by a fine collection of photographs of early leaders and buildings. The book is dedicated to a prominent early leader in many aspects of this denomination's development, the Rev. C.H. Brunner.

At the request of the BFC Historical Committee, historians of Franconia Mennonite Conference and the Eastern District of the General Conference along with Leonard Gross, Executive Secretary of the church-wide Mennonite Historical Committee, are continuing to work with the BFC Committee in providing every encouragement and assistance in the publication of the above-mentioned minutes and history.

—Gerald C. Studer